

won't even look back.

As a rule, Jews are not deceivers. They are excellent workers, clever businessmen; and they are 90% people who are very good at solving their problems on their own.

As for the stereotype itself, two questions involuntarily arise:

1. Perhaps it was the enterprise, flexibility and vitality of the Jews themselves that caused the emergence of

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A boy throws stones at a Jew. German engraving from 1717

reotype of greed and cunning? So, let's say, in a not very cultured company, only drunken losers are recognized as "real men", condemning hard workers and smart women as "too cunning" and "tricky". We are simple people - we stole, we drank, we went to jail... But they, bastards, cleverly settled down, cunning! Maybe the same here?

2. Why, in fact, are the Jews so successful?

Indeed, even though not all Jews in the early Middle Ages are engaged in transit trade, and later English kings owe very few Jews ...

But why is it the Jews? Why is it precisely from the Jewish environment, from Jewish families that people come out who make up the financial, cultural and scientific (for example, medical) elite?

After all, it is worth at least a little to ease the pressure - and a noticeable part of the elite of Hellenistic Egypt, the Roman Empire, Umayyad Spain, Italy of the 15th century begins to be Jews. Why?!

Chapter 4

Stereotype of intelligence

Correspondent:

Why is there no anti-Semitism in England? Winston Churchill:

Because no Englishman

say to consider himself more stupid than a Jew. true fact

## TREATMENTAL STATEMENT

I dare to begin this chapter with an outrageous statement: I sincerely believe that the Jews are indeed smarter than us. Us is in the sense of any goyim.

That is why they make up a noticeable part of the elite in any country where there are Jews, and the persecution of Jews is not very strong. Therefore - an aneurysm of the activities of the Masonic lodges or the secret world government.

Well, I wrote it, and I myself was frightened by what I wrote ... Not only will the Jews definitely kill me for this book, now there is no salvation for me even from the goyim!

... Although, on the other hand, there is a persistent folk tradition - to consider the Jews as exceptional smart people. Maybe also

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I won't be hit right away... How strong this tradition is, I was convinced by my own example, and under completely fantastic circumstances.

It was in 1988; I was driving to work in bus number 42. The bus slowly crawled uphill, and I listened with interest to the conversations of students in a bus packed to capacity. And I hear this dialogue:

- Burovsky, who is he? He is Russian?

- What is it, Russian! He works for us at the university.

- Aaaaa...

Here I felt how closely connected in the mass consciousness is intellect, in general, engaging in any mental activity, and Jewishness. This connection in today's Russia is so strong that, in general, every wise guy, every intellectual is considered "as if a Jew."

Probably, now, after the release of several of my books, these guys are finally convinced - a Jew! It reminds me a lot of the situation in Brazil. There seems to be no racial discrimination, but somehow it always turns out that a rich or educated person who occupies a prestigious position in society is white. A: if Negroes or mulattos climb the social ladder, they "become white in the eyes of society" [65, p. 19]. Outwardly they are Negroes - but by position they are white, and they are treated that way.

Jews also consider themselves almost geniuses from birth. My acquaintance of Caucasian-Petersburg origin told how he once participated in a seminar of a certain Jewish

which organization. The seminar smoothly turned into a banquet, especially persistent participants of the banquet staged dances, and this went on almost until the morning.

At three o'clock my friend went out for a smoke; A pretty woman was standing in the street, also smoking. Word for word, and the young people felt a growing interest in each other. The lady Ras said that she was lonely, her teenage son had gone to the camp, she was an interpreter, that's good, a friend dragged her here, otherwise she wouldn't escape anywhere for another hundred years ...

- I have a proposal ... Maybe we'll run away from here and go for a walk? Or will we go straight to you, huh?

— Oh, let's! What do we Jews have to lose!

Noah is not a Jew.

“Ha ha ha, you did it well!”

No, I'm really not a Jew. My father is Georgian, my mother is Armenian, and I grew up in St. Petersburg.

— Ha-ha-ha, ha-ha-ha, how brilliantly he lies! Well, you must!

Otar got angry and began to thrust his passport into his new acquaintance. Further could happen, probably, only in the pre-morning

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an hour when a lot has already been drunk, consciousness is shifted, and fog has risen over the Neva, closing the spit of Vasilevsky Island, enveloping Hare Island. The woman looked straight at Otar, grinned:

- Wow... But you have such a smart, intelligent FACE...

To the honor of the lady, be it said, she did not lose interest in Otar, the romance took place. But the ideas of the Jew about other peoples, I believe, were laid bare with the utmost clarity.

In modern Russia there is no official discrimination against Russians. But to hear during the concert something in the spirit: "Let's sing our, Russian, peasant song" - that's welcome! And no one asks the question: why, in fact, is an equal sign put between everything “Russian” and “peasant”? Why is Russian a linen shirt and bast shoes? Does any educated person become, as it were, a little Jewish?

AT ALL TIMES

Not to the same extent, but the tradition of considering the Jews a nation of smart people has existed at least since the Hellenistic

tic time, runs like a red thread through the history of Rome and the Middle Ages, flares up in modern times in Holland, England and Germany.

The attitude to this is different, and, which is typical, in this purely emotional perception, prosperous, active, intellectual peoples, rather, admire the intelligence and education of the Jews. |

Peoples who are oppressed and backward in this regard are most likely inclined to be indignant, considering the mind as some kind of cunning trick by which the Jews push them aside.

The Hellenes were interested in arguing with the "people of philosophers" - they finally found worthy opponents. To what extent this pair of eternal opponents and quarrels has been established in the minds of contemporaries, says at least the famous: "There is neither Greek nor Jew before My face." Why is it not said, "Neither Roman nor Babylonian"? Or: "There is neither a Gallus nor an Egyptian before my face"? After all, the meaning would be the same. Apparently, because these two, the Hellene and the Jew, are very well known to everyone, and precisely as opposites, as opponents. But at the same time, the opponents are equal in strength and significance. This is a pair of opponents who are intellectually leading in the ancient world, and therefore such an opposition is very significant.

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Much more significant than the mention of "Gall and Babylonian".

So, the Hellenes rather tend to admire the Jewish mind, and the Egyptians, judging by Manetho, tend to deny it, get angry with it, and it may very well be that they envy it. In their view, the Jews are the intellectual leaders in Egypt precisely because they are cunning, always act dishonestly and push each other

friend for bread positions.

But this opinion is wrong for many reasons at once, and here is the simplest of them: with the help of the support of "one's own", with the help of "blat", one can get a good job in some bureaucratic job or in Museion.

It is true that even in Museion "through connections" it is easier to get a job under a thrower than a research worker: if you are listed there and do not give any result, then the respect of your colleagues and the blessings of the next Ptolemy will quickly dry up. It is even more difficult to "get settled" in a trading company, because you have to do something all the time, to prove your usefulness. And if you won't be useful at all, the owner of the company will sooner or later leave you, because no loyalty to the "native little man" should prevent the entrepreneur from earning money. If loyalty is much stronger than efficiency, then, after all, he, the entrepreneur, will soon have nothing to be "loyal", and bad times will also come for "sisters, sister-in-laws".

exchanges: after all, it is impossible to get a single sestertius or obol from a bankrupt firm.

So even the possibilities of "device for a bread place" are still limited by the personal qualities of the applicant. And even more so, there is no way to become "by pull" Philo of Alexandria, the translator of the Bible, who was sent to Alexandria by the high priest Eliazar, or Josephus Flavius.

So far, no one has been able to become an outstanding personality with the help of a rich uncle or an influential grandfather. Moreover, to become a representative of the intellectual elite: those whose ideas are interesting to other people, whose books they read, whose paintings they look at. And it is precisely the intellectual elite of society that Jews form in no way in accordance with the percentage norm.

About eight million Egyptians live in Egypt, about a million Jews and several hundred thousand Greeks. Among the intellectuals who determined the culture of Hellenistic Egypt, there are a lot of Greeks; Jewish names constantly appear among philosophers, poets and scientists. But these are all "Egyptian smarties" only by place of residence, and not by ethnic origin.

If Euclid is an Egyptian mathematician, then Baruch Spinoza can also be called a Dutch philosopher. And the Egyptians in ble

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there is practically no real constellation of intellectuals gathered in Alexandria. Manetho is half Greek, what can you do!

The Jews somewhat disliked the Romans and entered into their culture with frank reluctance, but they wrote a lot in Greek even in Roman times ... not to mention the spread of both Judaism and Christianity.

And the Muslim world, and not only in Spain, immediately explodes with a multitude of Jewish intellectuals: doctors, philosophers, writers, reformers, organizers of public life.

Great Jewish. philosopher, After all, Avicenna is a scientist and physician, who also lived in a non-Tajik and Afghan Republic of the OO NCHON, namely a Jewish scientist, Rabban Moshe ben Maimon in

Rambam (1135 - 1204) like Maimonides, what can you do,

ethnic Jew. What Avi made valuable (Ibn Sina, Benzion, if you like) or Maimonides was done not within the framework of Jewish culture, but within the framework of Muslim culture. But they were Jews, and I can only state this fact, while leaving it without explanation.

Even the Jewish usurers and bankers of medieval England and France fit into this pattern: they do what the Christians do. But "for some reason" do it better.

The "court Jews" of the German principalities cause tremendous irritation in their society. But, in the end, well, who prevents the ethnic Germans themselves from breaking through to the top? One must think that the German princes are ready to give preference rather to "their own".

The Germans, who organize the economy and social life, are no worse known, but for some reason there are very few of them. Almost always the Jews turn out to be more effective, and it is also difficult to find an explanation for this in grouping or in a cunning substitution of some kind of underfoot for Christians.

However, these are all examples of how Jews manage to show their talents in spite of public opinion, the political system, and the pressure of the "indigenous" population. Only in Umayyad Spain do the Jews enjoy the same freedom, the same opportunities as in Ptolemaic Alexandria. And right there, literally from scratch, the Sephardic culture flourishes!

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In Italy, Jews are not even given equal rights... Rather, they turn a blind eye to the decisions of the Lateran Council of 1215, no more. And right there, a powerful Jewish current appears in Italian culture!

The period of emancipation of European Jews begins... And Europe of the 18th-20th centuries finds itself in front of an amazing, unpleasant, irritating phenomenon: the Jews instantly release a cloud of intellectuals who play a huge role in

money, business and political life of "their" countries.

In the XIX century, the European city lived according to medieval traditions. All production and all trade were in the hands of guilds and corporations... There was not the slightest possibility for "foreigners" to infiltrate these areas of production. Jews get equal rights...

But they can only be realized where the market has not yet been divided. Trade in "colonial" goods - sugar, coffee, that tank, cocoa - is just such an area, and the Jews flock to it. Even when large trading companies arise, Jews are part of the shareholders of these companies and retail colonial goods.

These goods need a distribution system. And the existing workshops are not good at establishing a system for trading in new goods, they are too clumsy. It is the Jews who set up this system.

Jews occupy important positions in the silk trade, monopoly - in the trade in diamonds and their cutting. No one prevented the Christians from overtaking them - the Jews simply acted faster and more actively.

In 1748, Christian workers appealed to the municipality of the city of Amsterdam with a request to restrict the activities of Jewish diamond cutters. But the times of ousting the Jews from urban crafts ended with the Middle Ages. The municipality reasonably reasoned that it was the Jews who founded such production, and if so, no one would restrict them by law. Let them work.

It was the Jews who founded the silk industry in Holland and Italy. They were later ousted from Holland by Christians - after all, the law did not at all provide the Jews with any advantages, it was completely neutral to the nationality of the entrepreneur and worker, and nothing more. From the area of cutting diamonds, the Christians were not able to displace the Jews, but from the silk industry they were able to. And all morality.

But in Italy, the silk industry remained in Jewish hands, and in the middle of the 20th century it was also established in Germany. Cotton fabrics in Germany also began to be produced by Svrei.

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Indeed, "the founding of new industries, the marketing of new commodities, and the modernization of the commercial system, produced a far greater revolution in the economic activities of the Jews than among the Christian urban class, which had not yet gone beyond the social and economic framework inherited from the Middle Ages. Therefore, it is not surprising that the methods of Jewish merchants were perceived by the townspeople as a violation of traditions and undermining the foundations sanctified by centuries" [39, p. 414].

To put it simply, the Jews turn out to be immeasurably more dynamic, they are less bound by traditions, conventions, and prejudices. In addition, they simply move faster.

And then - more: the corporate system in the countries of Europe is collapsing throughout the 20th century, and by the end of it, nothing prevents Jews from developing activity wherever they want. As a result, it turns out like ... It was not the Jews who planted vineyards in the Rhine Valley at all - but at least half of the entire wine trade ends up in their hands. It was not the Jews who founded the porcelain industry in Germany; moreover, the Germans treated him sentimentally as an achievement of their 'people'. But by the 1920s, according to some data, 65% of the shares of this production, according to others, even 80% ended up in the hands of Jews and converts.

Surprisingly, the Jews themselves did not see any danger in this at all. From their point of view, everything happened quite fairly, and that there could be different points of view on justice, they were not interested. You never know what all sorts of goy natives there are talking about, and what are they dissatisfied with?!

In the 20th and 20th centuries, the field of intellectual activity in all European countries where the emancipation of the Jews took place is filled with these smart (and from another point of view, cunning and nimble) people. Indeed, this is who appeared in these two centuries in Germany: Heine, Anna Segers, Feuchtwanger, Kafka, Zweig.

You can like and dislike these writers, it's a matter of taste, but try to imagine German (if you like, German-speaking) literature without these names. It turns out? I have no.

"I believe that it is already possible to deduce what Vladimir Ivanovich Vernadsky called "empirical generalization," that is, such a systematization of facts that allows them to be best described, if not explained. So, without summing up the theoretical base, I state:

1. At all times, Jews compete very effectively with Christians and Muslims. Under equal conditions of competition, they almost always outperform Christians and Muslims.
2. In all countries where discrimination against Jews is removed, violent and massive assimilation of Jews begins.
3. In all countries where the government removes restrictions on the activities of Jews and places Jews and the rest of the population in

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Given the conditions, the Jews occupy very important positions in the economy and in public life. In the most developed countries, these positions are comparable to those of the state-forming people. In countries that are at least marginally more backward, the Jews occupy dominant positions.

4. In all such countries, the Jews constitute a very large detachment of the creative intelligentsia, disproportionate to their numbers.

In essence, what is happening in Europe in the 20th and first half of the 20th century? There is nothing new under the sun! The same thing is happening there that happened already in Hellenistic Egypt and in Umayyad Spain. And this causes not the best reaction of the surrounding peoples.

#### ANTISEMITISM OF FEAR

"Initiation of the Jews to the European environment produced on the city dweller and on the intellectual in most countries



Europe impression of dizzying success. It turned out that if the Jews were given the opportunity to compete freely - on more or less equal terms - with the environment, their chances of success were much higher.

Only against this background can one find an explanation for the amazing phenomenon that in many European countries at the end of the 20th century voices were heard, menacingly intensifying over time, calling for the protection of a poor European from an almighty Jew" [39, p. 403].

Let's nod our heads, agreeing with the clever authors of the Outline of the History of the Jewish People, and regret only one thing - that these elementary truths are being discussed in the Jewish environment fifty years after the Holocaust, and not a hundred years before it. Although, of course, there is a saying: "If I was as smart before as my grandmother was after, I would never do stupid things."

Among the most developed peoples, the leadership of the Jews causes, rather, admiration. They can afford it, because they have Jews in control of significant, but not decisive, sectors in the economy. There are many Jewish intellectuals, but they do not marginalize the intellectuals of other peoples. Jewish themes in art and literature are noticeable, but do not come to the fore. |

The less developed peoples have a real, grave fear of the Jews. The Hellenes were not afraid of the Jews, but the Egyptians were afraid, and Manetho tried his best to portray the Jews in such a way that it was simply impossible to deal with them - purely psychologically.

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In the 20th and 20th centuries, the Jews were not afraid of the Anglo-Saxons. But in Germany, Austria-Hungary, in the Slavic countries, especially in Poland and Russia, the fear of the Jews only grew. After all, what happens? Suddenly it turns out that the Jews are not just some kind of funny, sometimes unpleasant kind of natives. These are, "as you can see," very dangerous people. They "suddenly" for a few decades, even a few years, crush the country's economy, its cultural and intellectual life. The possibility of a social career, the accumulation of wealth, the acquisition of real estate, the organization of some kind of production turns out to be dependent on these nimble foreigners.

\_ At the same time, Jews do not necessarily have to be hostile to people from other peoples or deliberately limit them in some way. Not at all! The Jews can be just very benevolent towards the goyim, especially towards the intelligent ones. I would even say that the Jews are decidedly not indifferent to the wise men of any tribe and very often try to bring them closer to themselves.

At the end of the 20th and the beginning of the 20th century, a particular form of anti-Semitism gripped Europe. If anti-Semitism in France and England in the 13th-19th centuries was "anti-Semitism of competition", then this anti-Semitism is in its purest form "anti-Semitism of fear".

This, of course, is also the fear that you personally may not find a place in the economy, social life and culture of your own country. But not only!. This is the fear that you will be "the last of the Mohicans." It is also difficult to look into the eyes of fellow tribesmen who are less fortunate than you yourself. It is the fear that your country is already changing and will soon change beyond recognition. This is the fear of very nice foreigners who favor you, because they are omnipresent, powerful and clearly understand what is happening. But you do not understand and depend on them for everything. Did they take you up? So they can kill! And you understand the logic of their behavior worse than you would like ...

Such fear is somewhat akin to fear of an unknown, inexplicable element. Before an earthquake, for example, or a huge silent shadow that suddenly flashed across you in the blue-green sea water.

Anti-Semitism of fear is found even today, for example in the United States, when statistics are published: the Scots, Italians and Jews are in the lead in the number of young people receiving higher education. The Scots for the Anglo-Saxons are "their own"; the attitude towards them is about the same as that of Russians towards Ukrainians and Belarusians. The Italians are already more serious... But God is with them, Christians, after all. But the Jews cause the strongest fear - because it is scary in 30 years to find yourself in a country in which the elite will be Jewish not by 5, but by all 50%.

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But these fears of modern people are child's play compared to the fears that tormented Europeans in modern times, especially in Germany and Russia in the 20th and early 20th centuries.

WHY?!

Indeed, if there is an empirical generalization, then it would be good to try to understand it. L.N. Gumilyov explains with his characteristic passionarity aylomb: "Jews-rahdoni hits represented a superethnos, artificially preserved at a high phase of passionarity" [3, p. 146]. So, the Jews began to live in the city, broke away from the feeding and accommodating landscape, and most importantly, they stopped interbreeding with anyone. And their gene pool has not changed for thousands of years... If the reader has carefully read this book, there is no need to tell him about preserving the unchanged Jewish gene pool, and I will not do that.

A more serious explanation is that the Jews are a more learned race than any other. The point is not even the biological mind, but in learning, in the flexibility of the intellect. This position is more realistic, because if in our time the superiority of the Jews in education has little effect, then for a very long historical time the gap between the Jews and

mi and the goyim was huge.

Indeed, since the time of the Babylonian captivity, a religious Jew simply could not, had no right not to study. Know literacy at least enough to read the sacred books yourself; to understand religious questions at least enough to understand what and why the scribes are arguing about - this has become a religious norm. Judaism, after the Babylonian captivity, was separated from the tribal land, but "on the other hand" was firmly attached to a whole library of sacred texts.

You can amuse yourself as much as you like, discussing the fruitless nature of such a doctrine: they say that the Jews discussed far-fetched postulates that are not needed in practical life and are not confirmed by practice. Who and why need fruitless speculation about which prophet and when, for what reason and what he said? What is the point of commenting on these sacred texts, commenting on commentary and commenting on commentary on commentaries?! The very type of this scholarship gave rise to the word "talmudism", which is not very respected in Russian culture. From the little word one breathes dullness and dust, and one involuntarily imagines a kind of old fool who sits in a dusty, boring room and is all dull and dusty himself. Sniffing and groaning, the old man with madly burning fanatical flames creaks with his pen, writes to no one and does not need anything.

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treatise "On the Destruction of the Souls of All Who Eaten Goat Cheese" ... or some other evil absurd nonsense.

In general, as in Solovyov: "And the gates of the famous Mir-Arab madrasah were still tightly locked, where, under the heavy vaults of cells, learned ulemas and mudarrises, who had long forgotten the color of spring foliage, the smell of the sun and the sound of water, compose with burning gloomy thick books to the glory of Allah with flame eyes, proving the need to destroy up to the seventh generation all those who do not profess Islam" [66, p. 17-18].

Talmudism is a symbol of inertia, narrowness, unkind hostility towards "not our own", detachment from the living truth of life, from reality, from love and respect for the world. The word "talmudism" was introduced into the Russian language by the Jews... Indeed, it is not very easy to explain what is the point in finding out "why it is said in Ecclesiastes:" and the fly of death poisons the air" - in the singular, and not "and death flies poison the air" - in the plural. Or why remember by heart where it is said: "and they went from people to people"? [67, p. 377]. What is the use of such learning?

But there are two very important things to note here:

1. Cheder, a Jewish elementary school, originated in the Ancient East, in the era of the Babylonian captivity. In the frozen, as if in an enchanted dream, life of the Jewish community, amazingly much, even in the 10th, if not in the 20th century, remained the same or almost the same as in the Ancient East. The generations that lived in these centuries already treated a lot of things differently than theirs.

ancestors. |

2. Talmudic scholarship really helped little in practical life. But, firstly, even in the cheder they taught reading, writing and counting, and reading, writing and counting are very practical sciences and the foundations of any education in general.

Secondly, knowledge of some battery of texts, the ability to remember which text or fragment of text was taken from where, the ability to understand and comment on these texts - this is the basis of any humanitarian education! And Russian as well. If you read those ... well, let's say something from "Eugene Onegin" or, for example. "And he began to reign strongly // He reigned for seventeen years", and your interlocutors will end with a laugh: "The earth was plentiful // Only there is no order" [68, p. 386], what is the difference between this gymnastics for the brain, this cheerful game of learned people, and finally, this demonstration of a good education from finding out a talmudic educated Jew - where and why is it said "and they went from people to people"? Nothing!

I will say even more. Knowledge of such texts, education in the field of literature, history, culture, theology was the basis of the foundations in medieval Europe and in all countries of the East.

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up to the emergence of a modern system of differentiated, scientifically based education based on competence, on knowledge of facts in various fields.

But many in the Jewish communities studied not only in the elementary school, cheder, but also in the higher school, in the yeshiva. Studying in a yeshiva can be compared quite well with studying in the grammar school of ancient Rome, in the school of legalists-legists of Byzantium, and an educated Jew - with a learned monk of Europe or a learned official of China, a shenshi.

Such a teaching is also quite good at training the brain. It requires both literacy, memory, and interest in the abstract, and the ability to operate with abstract concepts, and the ability to apply what you have learned in one place in some completely different areas ...

That is, such education helps to reveal the inner intellectual potential of a person.

That is, the doctrine, having become a religious norm, pulled along, made something else a religious norm - the identification of intellectual potential. That is, the one who studied better became more pleasing to God, more important and valuable for Him; that is, the one who was smarter, more trainable, had a more flexible mind and more capacious memory, was able to connect more causes and effects with each other.

It is absurd to equate intelligence and education, but the connection between these qualities, of course, is very much there: education does not add intelligence, but helps reality.

call the mind that a person has. In addition, education teaches to make mental efforts, to strain the intellect, will, to disinhibit imagination and fantasy. After all, "ability without ability to work does not contain any essential value" [69, p. eleven].

The realization of their abilities has become a religious norm for the Jews. The more biologically intelligent a Jew was, the more educated he was, the more religiously perfect he was. Even in such a complex and wise religion as Christianity, the ideal of holiness is possible without the ideal of education. In the same twentieth century, Count Leo Nikolayevich Tolstoy deduced types of saints who are holy because they are unlearned and wild. In one of his stories, only a hermit monk is able to walk on the waters, who is not even capable of praying to God - his company is overgrown with hair, because the monk lived in a skete and forgot how to speak. Or described by I.S. Shmelev is an amazing case when people seriously envy the mother of a little moron: after all, he is pleasing to God, this Yurod ... [70, p. 283].

Far from all Christians will agree with Lev Nikolayevich's ideas; it's somehow wild for a modern Russian to read this place in

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Ivan Shmelev, but in itself the separation of two ideals - education and holiness - allows us to draw conclusions of this kind. But in Judaism there is no such possibility. In Judaism, one and only one who is educated is holy.

There is such a word in Yiddish: "helmet"; it is something like a Jewish holy fool. This is a person who is completely detached from real life, unable to earn a living or stand up for himself... But "on the other hand" he devoted himself to book teaching, went into the interpretation of the Talmud or writing regular comments on comments on comments on comments. |

Such a helmet does not leave the world at all, he continues to live in a family, and very often starts his own family. Keeping a helmet is not always easy economically, but always an honorable task. Families with their helmets were even proud to have raised such a treasure.

It is enough to compare two types of holy fools - a dirty, half-masked Russian holy fool and a Jewish helmet - and it will be very easy to understand why, under equal conditions, Jews compete with Russians quite easily.

A religious value very long ago, apparently also from Babylon, was to educate as many people as possible; if possible, to all Jews in general.

There are different opinions about when exactly the Jews achieved almost universal literacy, at least in terms of the basic literacy of the male population. The hottest heads even assert that this total or almost total

may literacy of the people was achieved already in the era of the Babylonian captivity or in Hellenistic times. Most likely, this is not accurate with everything, but, in the end, what difference does it make, two thousand years ago or "only" eighteen centuries ago, almost the entire Jewish civilization became completely literate. In any case, this happened millennia earlier than the emergence of universally literate peoples belonging to other civilizations.

The Japanese became the second in time, if not without exception, then massively literate people on Earth, but this happened not earlier than XY! century. And the majority of Europeans became literate only in the 20th century, with the advent of mass schools. In the majority, but, as a rule, and then in a smaller percentage than the Jews.

Probably, in different parts of the world at different times, the Jews became literate to the last person without exception - except for those who are physically incapable of mastering elementary literacy. Most likely, in Babylon or in Rome, Alexandria, or even some wild Parisia, it was easier to do this than in the communities

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by the will of fate to Georgia or Ethiopia. But there was an ideal, and the Jews tried to approach it as best they could.

Already in the Middle Ages, "male literacy was almost universal. Most of the Jewish community was concerned with spiritual matters and was at least able to follow them. Scholarship was the ideal, the scientist the most respected person. Success in teaching served as the basis for promotion in social position... The average level of education in the Jewish communities was equal only to that of monasteries and cathedral schools (except for some cities in Italy)" [9, p. 271].

The communities of Ashkenazi Jews, the inhabitants of Poland and Western Rus', at their own expense supported the yeshiva and the youths "bahurim" who studied in the yeshiva. Each such bahurim was assigned at least two "non-arim" boys, whom he had to teach in order to practice teaching the Talmud and in scientific debate. \_ \_ "Each young man with his two students was fed in the house of one of the wealthy inhabitants and was revered in this family as his own son ...

And there was almost not a single Jewish house in which the owner himself, or his son, or son-in-law, or, finally, the yeshiva student who dined with him would not be a scholar; often they all met in the same house.

As a result, "there is no country where the holy teaching would be so widespread among our brothers as in the State of Poland" [25, p. 519].

Caring for the teaching was an important public affair, which was financed not "according to the residual principle" and

little to no small amount of time and strength of community leaders.

“At the head of the yeshiva, there was a special minister who daily went around the primary schools (cheders) and watched that the children studied diligently in them and did not wander around idle. Once a week. .. the students of the cheders necessarily gathered at the house of the “school trustee”, who examined them in what they had done in a week, and if anyone made a mistake in the answers, then the minister beat him hard with whips, by order of the trustee, and so and subjected him to great disgrace in front of other boys, so that he would remember and study better the next week ... That is why there was fear in the children, and they studied diligently ... Learned people were in great honor, and the people obeyed them in everyone; This encouraged many to seek academic degrees, and thus the earth was filled with knowledge” [25, p. 520].

“In the yeshibots of the Polish-Lithuanian cities, student youth enjoyed universal respect. Even after these young people left the yeshiva and became Mi merchants or tenants, they continued to study

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Talmud and discussions about it. Wealthy members of the communities, even those who themselves were not distinguished by learning, tried to get outstanding students of yeshi bot as suitors for their daughters, regardless of their financial situation. Thus, a Jewish leadership was created, consisting of the rich and scientists” [9, p. 358].

As you can see, to participate in the leadership of the community, it was not enough to be, and it was not even always necessary to be rich. And not only that... Education was almost inaccessible to the bulk of the Russian and Ukrainian peoples as early as the beginning of the 20th century, but it was quite accessible to “millions of inhabitants of rotten shtetls, junk dealers, smugglers, sellers of seltzer water, who honed their will in the struggle for life and brain during the evening reading of the Torah and the Talmud” [3, p. 44].

Accessible not because someone created special conditions for them. It is quite obvious that no one created special conditions for the teaching of the sellers of seltzer water, it was they who spent their time on teaching - their vital time, free from petty trade.

What to do? The Jews in this matter overtook us by several centuries. We are a backward people, but the Jews are advanced. You can get angry about this. And you can catch up ... Catching up is much more interesting!

## JUDAISM AND THINKING

Fearing to cause discontent, and even the wrath of fellow believers, I will note one more important factor: this is Judaism itself.

One of the greatest strengths of Christianity is that Christianity creates a type of active, active person. Indeed, the ideal is outside the world. The ideal is only with God. The material world, including man himself, is far from perfect. Comparing the world with an ideal, a Christian strives, if not to bring it to complete perfection (which is impossible), then at least to bring it closer to the ideal.

Comparing himself with the ideal, a Christian is forced to draw a conclusion about his sinfulness, and to do the same in principle - to bring himself to the ideal. Indeed, in man, as we believe, the higher, the divine, and the created, that is, the animal, natural essence, collide. The created and the divine are fighting, and the free will of man determines what exactly in him will win.

Christianity forms in a person a certain disturbing trait, which, it seems, the pagan is completely deprived of. If the world is an arena

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eternal struggle between the devil and God, then no one said in advance that good would certainly win. And, of course, it will not win without the participation of people ... Including without your personal participation. The world requires constant attention, constant effort, constant improvement. A Christian is simply doomed to take a constant part in creative work and look around in constant anxiety: is there something inappropriate going on around him?! Something that requires his intervention in order to arrange God's world at least a little more intelligently?

But if we compare a Christian with a Jew, it immediately becomes clear that a Christian is still a calmer type. After all, God is present in the world. The Holy Spirit is poured into the world, and the world, at least to some extent, is holy. This world is by no means abandoned by God: there was already a messiah in the world, and he unequivocally said that he would come to the world before the end. Moreover, the end, which does not promise anything especially bad, either for those who have already died, or for those who have lived to the end of time. Judgment is coming, and each of us will receive what we deserve... So what prevents us from behaving in such a way as not to provoke God's wrath? Besides, the Lord is merciful. We are His creations, His children. And who, if a son asks him for bread, will give him a stone instead of bread? And if he asks for a fish, who will give his son a snake instead of a fish?

But the Jew does not at all consider that divine grace is poured into the world! The world is not good, although it is not disgusting with the same success. It simply is, not particularly colored in any way, just like the pagan world. With this ungrateful world, given to the Jews to feed, one can act in one's own way, changing and transforming. But, on the other hand, no one helps ...

The Jew is much more left to himself in this world than the Christian. His Father takes care of him much less, and therefore his life is much more terrible. But, on the other hand, the filial position



The attitude of the Jew is weaker. Willy-nilly, the Jew makes his own decisions, without regard to God. This is not even "trust in God, but don't make a mistake yourself", this is a forced adult life in a world where no one will protect you.

Kabbalah

Christianity' accustoms its adherents to rational thinking; it is probably one of the most rational religions, and it is a great educator. The very principles of rational knowledge were worked out by the Church.

After all, on what is the entire teaching of the Christian Church and its mission in the world based? Yes, on the fact that during the reign

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Emperor Tiberius something happened in one of the most remote Roman provinces. A whole tangle of events has intertwined, which can have many different explanations. One could believe or not believe that God had descended. to people in his Son; it was possible not to believe in God himself, but to believe in Ashtoret, Baal or golden. Apis bodies.

And even after believing in God and his Son, people could spread the most fantastic rumors about what really happened. Many residents of Jerusalem and all of Judea saw something, heard something, and somehow understood it all for themselves ... they understood it as best they could. Can you imagine what fantastic and absurd rumors circulated around the Epiphany, if every generally significant event is accompanied by incredible gossip? How a wave of the most fantastic rumors swept over such an event was perfectly shown by M. Bulgakov in his White Guard.

Moreover, in the time of Christ, the imagination of people was not tempered by any education - even such a bad one as we get now. And the event that happened was even more important, more fateful for contemporaries than Petliura's entry into Kyiv or the overthrow of the Ukrainian Directory.

The seven ecumenical councils of the [U-V centuries] began to consider all these rumors, opinions, echoes, stories. The councils have tried to organize everything that is known about Christ, and to separate reliable information from apparently unreliable information. More than twenty gospels alone were studied, and only four of them were found to be trustworthy; 'these Gospels: from Luke, from Mark, from John and from Matthew, the church considers canonical, that is, it certifies with its authority - this is the truth. The rest of the Gospels are called apocryphal - that is, the church cannot vouch for their authenticity and the reliability of what is reported in them.

There, at the councils, the principles of what we now call the "scientific apparatus" and "proof" were laid down.

These principles are applied not only by scientists, but also by doctors, and investigators, and agronomists, and writers: everyone who, on duty, needs to get to the truth through heaps of random information, and sometimes conscious attempts to lie.

But the fact of the matter is that Judaism requires an even more rational, even more critical attitude towards life. That level of information processing, which is typical only for intelligent goyim, has become common for almost all or almost all Jews.

There is no God in the world. God does not permeate this world like the Holy Spirit. And if so, there is no reason not to know this world completely and to the end, not to decompose it into parts, not to study

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to learn its mechanics... Moreover, this study is also

fit task; after all, book teaching and the task of understanding the sacred

It is so easy to apply these texts to the problem of studying nature. |

To the reader this may seem absurd, but the idea of Kabbalah is also very rational in its essence. For a man in antiquity, in the Middle Ages, it was undoubtedly that the basis of the universe is some hidden from him, but undoubtedly ideal laws: orders of interconnected numbers, geometric figures, verbal formulas. Magic is based on this: if you know the secret connections between phenomena, if you know how to control them, you can do good and evil, become powerful, like an ancient god like Hephaestus or Apollo. And Kabbala is a very Jewish teaching, and Christians are only students here [71].

For a Christian, there is something heretical in Kabbalah and in magic, already by intrusion into areas that God, by his own understanding, has hidden from man. Hid? It means that he knew what he was doing, and there is nothing to climb into them with weak human hands, a perverted human mind.

But for a Jew there is no sin, no heresy in the knowledge of these secret laws. Religion itself pushes him to such an occupation. How much can a Jew learn from this kind of research - this is the second question. The main thing is that the path is open, and the ranks of Kabbalists did not decrease from antiquity until the twentieth century, and at times their number increased sharply.

WAITING FOR THE MESSIAH

\_ For the Jews, the Messiah is not yet in our world. came. He can come at any moment, but no one knows exactly when and where... Messiahs appeared constantly in Jewish life, only in one period from "messiah" to another "messiah"

there were centuries, otherwise they simply staggered in crowds, almost like prophets in the UP U centuries BC. across Judea.

About three hundred times various crooks appeared, declaring themselves messiahs. Like at least Sabbatai Zvi in Turkey in the 18th century. The Sultan reacted with humor to the attempt to sit on his throne and ordered to separate the head of Sabbatai from the body: for the sole purpose, the Sultan explained, to see with his own eyes the miracle of the resurrection. Bursting into tears, Sabbatai confessed that he was not a messiah, but only a petty swindler, and was assigned as a gatekeeper to one of the Sultan's palaces. To make everything more obvious to everyone, the sultan even encouraged communication with the "messiah" and put guards on him: deceived Jews often tried to slap Sabbatai on the side.

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Or here's a colorful story of yet another coming of the Jewish "messiah". A Polish guy and a Jewish girl met secretly, and the girl's tummy began to grow (well, there were no contraceptives in the 17th century, what can you do).

— Do not cry, my beloved, I will help trouble.

- Will you marry? I'll be baptized.

But the guy came up with, in his opinion, better. In the evening, when the whole family of the sinner was sitting at dinner, a hefty cobblestone flew in through the window, and a sepulchral voice proclaimed:

Rejoice, Solomon! The blessing of Abraham, Isaac and Jacob and personally of Pan God will rest on you! Your daughter will soon give birth to a messiah!

Many have heard this, but what you want is what you believe. The Jews somehow did not pay attention to the fact that for some reason the voice was speaking in Polish, and that for some reason the Lord God needed a cobblestone. They began to surround the girl with all sorts of care, pilgrims began to flock to the place ... Everything would be fine, but then she gave birth to a daughter ... This is the only thing that the poor guy could not foresee, of course.

Funny? Not really, because somehow I don't want to think about the fate of the girl. And what is her fault, if you think about it? That she loved her boyfriend? Yes, this is a terrible crime! But the community will persecute even the child - it's scary to think a mother! Illegitimate! Instilling in him a complex of incomplete value and an idiotic sense of guilt is unknown to anyone. In general, all this is vile, gentlemen.

And before the Jews, a not very cheerful prospect opens up: constantly encountering new "messiahs" and finding out if they are genuine or just another fake. Everyone can be genuine, that's the point! And the Jew does not have to relax. |

So it turns out: not only does religion make a Jew educated, it also makes him be independent and

responsible. And incredulous. And critical. And think, think, think...

## OTHER REASONS

It is very easy to see that at least two more circumstances make a Jew more active and more intelligent than those around him.

First, it is life in itself in the diaspora, behind which is the harsh pressure of the outside world, the constant and merciless struggle for life. A Jew knows for sure that he must not only be smart and remember the Talmud well. He

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should be able to do something for which he will be paid money. Moreover, he must be able to do it so well that the money is paid to him.

It is not enough to work as well as everyone around. The Jews in medieval England and France worked just as well, perhaps even better, than the Lombard merchants and bankers. But the Lombards were "their own", Christians, and as soon as they could get along without the Jews, they were immediately expelled. The Jew is internally, at the level of the subconscious, convinced that he must work not only better than others, but with a large margin from others. Otherwise, they will quickly get rid of it. |

Added to this is a natural human desire to do one's job well, an underlying desire for perfection. All people have such a desire, but among the Jews, with their fear of expulsion, destruction, violence, the desire to work well acquires especially refined, sometimes some kind of convulsive forms.

I can give the reader quite serious advice: if you find yourself in a foreign city, you don't know anyone in this city and you urgently need to pull out a tooth, from two offices with the inscriptions "Gershenson" and "Ivanov", choose the one on the doors of which is written "Ger shenzon". Of course, only an insurance policy gives a guarantee (and in our time it does not give guarantees), but other things being equal, it is better to go to a Jew. Degrees lie, they can be bought or assigned without any reason. No new technology can replace professional skills. And there are more chances that a Jew is a good specialist. Jews more often and sharper than people of other nations believe that it is shameful to work badly. And they also believe that bad work is dangerous.

Secondly, the Jew willy-nilly knows several languages. Living among other peoples, he is forced to speak the languages of those around him. Women still could not learn the languages of the goyim, especially if the community is large and everything you need can be bought, repaired, ordered within the community. Yes, and Jewish women were often forced to know languages. And

men were simply doomed to the knowledge of several languages.

The Sephardim spoke Spagnol... But the knowledge of Spanish remained essential. And Arabic. What language do you think Maimonides spoke with other courtiers and with the caliph himself? In Hebrew? But many also knew Hebrew, wrote poems and philosophical treatises in it. They translated Aristotle from Greek into Latin and talked into Latin with European scribes about Celsus, Avicenna and Theophrastus.

That is, I do not claim that each of the Jews of Spain knew all these languages in full perfection, but even the most lowly

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knew two or three languages - at least at the level of everyday, everyday communication. And the Jewish intelligentsia was, and also unwittingly, polyglot.

In European countries, the local language is Hebrew, and for the educated also Latin. If you are engaged in trade, then you need more than one local language. If trade is international, then oriental languages are also needed.

The Ashkenazi Jew spoke Yiddish, knew Hebrew, Polish and Western Russian (much later it would be called Ukrainian). It was desirable to know German, and after the entry of Poland into the Russian Empire - and literary Russian, which explained the administration, which became the official language of office work.

Language is also a sure way to train the brain. Even a language that has not been fully learned or poorly learned opens a new system of ideas about the world of values, views, comparisons, and images to a person. This in itself awakens the thought, spurs the imagination, pushes up and forward. And then the comparison turns on ... We have it like this ... The Spaniards have it like this ... And the Poles - it's like that ... Au of the Russians ...

The Jew involuntarily found himself throughout his history in an intercultural space. Willy-nilly, he had to communicate with people of different nations, different cultures and languages. From this, there is growing uncertainty about the "only right" ways to respond to the environment, the understanding that each problem can be seen in different ways. And offer many solutions... That is, there is an expansion of consciousness, the ability to look at the phenomenon from the outside grows.

I have been convinced many times that my Jewish colleagues are better able to see the situation "from the outside." That is, we, European intellectuals, are also good at it, but on the whole, Jews can see the clashes of peoples from a "bird's eye view", understand who and what needs from each other, much better. Is it a coincidence that the best culturologists of Russia, and, perhaps, of the whole of Europe, are Lotman and Gurevich? I'm not at all sure it's random.

## AT THE GENETIC LEVEL

Charles Darwin quite seriously believed that the qualities acquired during the life of the organism are transmitted to offspring.

The German physician Robert Koch in 1865 proved that this was not the case. Robert Koch cut off the tails of mice. Tailless mice multiplied, they gave birth to tailed mice. Robert Koch im

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also uncovered its tails, and, deprived of their pink tails, white mice produced a new, also tailed generation.

When the 22nd generation of tailed mice was born, Robert Koch stopped mutilating poor animals and sat down to write an article stating that traits acquired during life are not inherited. |

Modern science believes that everything is much more complicated than they thought in the twentieth century. Each filial organism differs in some way from the parents, and these mutations do not depend on the experience of the parents. But the survival of the organism and the number of its offspring depend on the success of the mutation. That is, organisms of a new generation give birth to those who are a better mutation in a greater number.

If there is a requirement in the population - to be smart and trainable, then the smart and trainable will survive more often, and they will have more children. |

But if so, then such people will be born smart and educated more often. And the same requirements will also be imposed on them: to be smart and trainable ...

Favorable traits will be fixed much faster if they are passed along both parental lines. But in the Jewish environment of the century, the millennium, the selection of clever men and clever women for marriage was the norm. The groom was certainly examined for knowledge of the Torah and the Talmud. Yes, and the mind of a woman was important, and if the bride received at least some education, it was appreciated.

There was a sexual selection, because smart people chose smart girls and vice versa. "The Origin of Man and Sexual Selection" is the title of Charles Darwin's famous book, and there is "something" in this, as they say. Women in Jewish society were also affected by intellectual selection, although much weaker than men.

Throughout the life of many generations, the Jews were consolidating the signs of intelligence and learning. This can be regarded with envy, it is possible - hysterically, but the facts do not change much from how we treat them.

The consequences are clear, and there are two of them. First, men come-

still stretch, try to be even smarter and stronger. Since the wife is learned and smart, one must hold out! It is necessary to correspond to her level in order to remain a leader in the family. Because of this, by the way, many weaker and dumber men do not like and are afraid of smart women.

And secondly, an educated mother will never allow her children to be left without education. —

#### CONSEQUENCES

The Jewish civilization is the only one of the West that has approved the ideal of literacy and education.

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ty as a religious ideal. And she realized this ideal to the greatest extent.

Even the peoples of the Earth who are all literate today were still illiterate yesterday. The only exception to this are the peoples and ethnographic groups included in the Jewish civilization of the CIJ.

Probably, the Sephardim were the first literate people in the history of the Earth. Ashkenazim are the only people in existence who have been literate throughout their history.

Very many features of Jewish culture testify to such an emotional attitude towards books, literacy, education in all areas, which are characteristic only of a cultural minority of other peoples.

The medieval rabbi Simcha of Vitry left us a description of the rite of the beginning of the teaching: "When a person brings his son to school, they write letters on the blackboard for him ... and they wash him, and dress him in clean clothes, and beat three eggs for him, and bring him apples and other fruits, and in every possible way look after the great sage, who went to school. And they take him by the arms: And they lead him to the synagogue, and feed him with challahs with honey, eggs and fruits, and read the letters to him. And then they smear them with honey on a board, and tell them to lick them off, and return it to their mother" [16, p. 116].

I note that the description is not only very detailed, but also very emotionally rich, some kind of "tasty", just like "apples and other fruits". The author literally revels in this scene, enjoys the way a three-year-old child is brought to school. And after all, mind you, it is very true from the point of view of psychology: the elders show the child that learning is tasty and pleasant. Even the letters themselves, and those are smeared with honey in the most literal sense of the word! How good...

Such a scene is very close not only to the Jews, but to a person of any generally educated stratum. The very scene of how the "big sage" of three years is taken care of pleases the parental heart.

It's just nice to imagine both this child and adults making a holiday out of his first day of school. The face breaks into a smile as soon as one imagines these people who died a thousand years ago. The difference is that the educated stratum in any European people until the middle - the end of the twentieth century remained surrounded by numerically superior and completely obscure relatives. The majority of the people would have remained just completely indifferent to such a description. And the Jews were fully included in this most educated layer. And it turns out that the emotions of a Russian or German intellectual, a resident of the trading republic of Florence, or a medieval monk are well understood even by a Jew who occupies the most modest position.

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his society. But these people are not always so well understood by their compatriots.

#### ADVANCED PEOPLE

There are constant situations in history when one people learns to do something that others are by no means able to do yet. Then this people becomes advanced, while others become backward. These words may or may not be quoted - a matter of taste, but it is always necessary to catch up with the advanced peoples.

Modern Europeans have not yet fully weaned from the role of the vanguard of mankind. But long before Britain, France, and Germany forced the whole of mankind to learn from them, the inhabitants of these countries themselves had to learn from Greater Rome. The Romans learned from the Hellenes, the Hellenes learned from the East... But more often than not, peoples learn from each other, including the advanced learn from the backward. After all, the words "taiga", "anorak" and "hurricane", the ability to make canoes and the ability to eat raw liver of a polar bear were borrowed by Europeans not from the most civilized peoples of the Earth.

So, the Jews are an advanced people throughout a huge period of history. And advanced not in the ability to live on the coast of the Arctic Ocean or penetrate deep into the rainforest. That is, all this is also a thing. useful, but much less important for humanity than the ability to work with information. The Jews, with their one and a half thousand years of universal literacy, their habit of bookish, theoretical, abstract things, have overtaken all peoples exactly as much as it takes them to go to this universal literacy.

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The second mass literate male population in the world is the Japanese. They reached this level at the end of the 16th century, and it turns out that they are only a thousand years behind the Jews. In Europe, the first law on compulsory education for all was adopted by Norway in 1814. This means that the lag time is about one and a half millennia. France, Britain, Germany caught up with the Jews less than a hundred years ago. Russia, as far as one can observe



give, the Jews have not yet caught up.

That is, smart people are everywhere, including among the Eskimos and Bushmen. The question is how their mind can be realized while a person sits over a hole in the ice and waits for a seal with a harpoon in his hands or collects edible melons in the desert. .

All peoples have learned people from the moment writing appears. But almost everyone until the very last

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time, only the top, the smallest layer in terms of the number of people, was formed. The ancient Egyptians or the inhabitants of Babylonia had at most 1-2% of the total population who were elementary literate, and educated people in each generation numbered almost dozens. In Russia in the 18th century it was almost like in Egypt during the time of the pharaohs - a bunch of learned people, almost completely concentrated in Moscow and St. Petersburg, and under them and around them - a colossal and almost uneducated country.

For centuries and millennia, this picture was repeated, from country to country, from era to era: a clash of a large people, 1-2 percent of whom are literate, and a handful of Jews, in whose ranks there are no illiterates. Big people got used to their power, influence, and to be smart, scientists. He reacts very nervously when his representatives are forced out of some familiar niches, when it turns out that nimble newcomers are necessary to organize something important for this people.

Everything is very simple: the intellectual elite of a large and capable people is very, very small in number. It is this elite that should organize international trade, become top officials, teach at universities and write books. It is she who is faced with a society that is able to put up as many literate, educated as they are in this elite. Yes, the Jews are also more dynamic, more active and rely on centuries of experience.

I don't think it makes sense to talk about a "conspiracy" and catch green Jew Masons under the bed when there is a very simple, completely materialistic explanation for the reasons why the Jews win the competition (under equal conditions, of course).

But, as a rule, a large and strong nation does not understand how they are defeated. So, the savages in the painting by Vasily Surikov "The Conquest of Siberia by Yermak" cannot understand how the Russian Cossacks kill them at a distance of three arrow flights? So, the Indians scatter in horror at the sight of a Spaniard jumping off his saddle: one creature suddenly split in two. A backward people simply does not understand how they are defeated

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And then there are the Jews with the typical grin of a colonialist

push with their impudent habit. This is how British sailors looked at black naked savages, exchanging iron knives and glass beads for gold and ivory. The Jews look the same way: why don't these savages understand that the size of the state is absolutely not important, military power is not important, all the more ridiculous are all sorts of trinkets in the form of sparkling epaulettes, orchestras playing bravura music,

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and thrones of pure gold?! Mind and money, education and ability to work are important. The one who knows how to work and study will always be fine, and the one who does not know how will always live badly, ugly and uninteresting. How do they not understand this? Why?!

So the skipper, walking on the deck of a semi-pirate ship, is not at all hostile to black wild creatures. He, of course, considers himself and his people a thousand times higher than these "tailless baboons", but in the end he is a liberal, and he knows that in any nation there are worthy ones. This one seems to even understand if you explain to him how a brig walks on the high seas. It will be necessary to give this savage old underpants and a broken binoculars. And next season we will make him our representative on the shore ...

Condescending neglect hurts, all the more hurts people who are accustomed to looking at the Jews not as an advanced people, but as natives. The Europeans quickly explained to the Indians and Africans that they were the main ones here - guns. memory hall.

The Europeans did not receive a similar lesson from the Jews: the Jews do not have their own army, and in general there is a belief that they are weak and basically do not know how to fight. As a result, the European peoples are not able to see - they are faced with an advanced people. With the people, in comparison with which they themselves are numerous and strong, but at the same time a miserable earthly tribe.

This prevents you from doing the most important thing - to study. In order to erase the smirk of superiority from the Jewish physiognomies, only one thing can be done - to achieve the same level of development. The Russians were for many French almost the same as the Persians or the Indians. But the roar of the cannons at Borodino and Waterloo made them notice something. Moreover, Russian novels began to be translated, Russian artists appeared ... no worse than French ones.

It is the same here: the only thing that can stop the impoverished march of the colonialists, wipe the impudent grins from their arrogant physiognomies, is the universal literacy of another people. As long as only a tiny elite can compete with the Jews, nothing will change, and attempts to ban Jews from holding certain positions or working in certain areas will not save them from competition, but they will certainly cause irritation.

The trouble is that the peoples could not recognize the progressive people in the Jews. So they didn't learn from him. And the Jews are no less guilty of this ... well, let this filthy Word be, no less than the goyim.

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#### CONCLUSIONS AND EMOTIONS

The Jews are indeed more intelligent than the rest of the population of the Earth, and very many phenomena of their history are generated precisely by this. Catching up with them is the only way to truly defeat the Jews, to become "no worse." Unfortunately, more often than not, Christians have chosen a different path—the path of fictitious victory. That is, they were cast out, ritually despised, ignored their superiority. And they came up with the most incredible explanations of why "they" successfully compete with "us". After all, if "they" are cunning conspirators, scoundrels, deceivers... Then they are not at all superior to us in anything! Not only can you not learn from them, you cannot learn from them! In no case!

The history of relations between Jews and Christians is the history of centuries of misunderstanding of each other. As always, both sides are to blame for it, but let's ask ourselves the question about our half of the blame. Why did the goyim for centuries not want to hear anything about the fact that the Jews are superior to them in at least something? Why are the most incredible signs of a conspiracy, grouping, conspiracy, global deceit ... in a word, some kind of foul play?

And because it's more pleasant to think so. Goyam, you see, it's a shame. "They shout after them ... and this is very insulting to them." Look, there are all sorts of big-nosed people walking around here, and even turning up their noses, as if very smart! From such logic, you can only shrug your shoulders: you never know who doesn't want to hear anything about something or about someone. For example, English ladies were very indignant at Darwin's theory: "What?! Does my grandmother look like a monkey?!" Well, what has changed from their grievances? Species change anyway, and human ancestors were ape-like, no matter what anyone thought about it. And these ladies, as they were fools, will die as fools.

However, there are examples of absolutely fantastic blindness of people who can be called anything, but not a fool.  
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For example, the respected Professor Pfeffenkoffer, who lived in the last century, did not want to hear anything about microbes. According to Professor Pfeffenkoffer, French scientists invented microbes to get money for their research and offend German scientists. It is difficult to say what exactly he saw as a personal insult. But the fact remains - I saw it. If so, then after all, there can be no "culture of cholera bacteria". This nonsense was invented by Louis Pasteur and other degenerate Frenchmen! |

"Look, professor! Here it is, in these test tubes!

- In test tubes? Come on, come on...

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And the professor, with incredible dexterity, drank the contents of one of the test tubes.

— What are you doing?! Immediately enough for a hundred diseases of cholera swarm! You are doomed!

And the professor, flashing his glasses, strokes his long, waist-length, completely gray beard:

"So we'll check whether I die of cholera or not ...

Did not die! Professor Pfeffenkoffer was incredibly lucky: on average, one person in a thousand is completely immune to cholera microorganisms, and by the will of fate it was Professor Pfeffenkoffer, a fierce enemy of microbes, who turned out to be this thousandth.

But for Pfeffenkoffer himself, of course, this story was proof - no microbes exist! With that, he died at the age of 95, in 1900. He gave his last lecture a few hours before his death; Naturally, in this lecture, He also told the students that there are no microbes, they were invented by the villain Louis Pasteur.

Another great scientist, Rudolf Virchow, "did not want to hear anything" about a man - a contemporary of the Great Glaciation. An outstanding physician and physiologist, the creator of pathological anatomy and the concept of social diseases, he studied almost all diseases known at that time. He explained the mechanism of development of tumors, tuberculosis, inflammation and other pathologies of our body. He founded the journal Virchow's Archive, which is still published in Germany today. He was a member of almost every academy and scientific community that exists in the world.

Is it any wonder that at the mention of Virchow, the faces of most doctors become very respectful?

But the existence of man, a contemporary of the mammoth, Virkhov categorically did not recognize. No discoveries were proof for him. Are fire pits, burnt bones, stone tools found?

- Nonsense! Virchow says confidently. "It was the modern shepherds feasting, and the broken stones themselves fell from the ceiling of the cave and beat each other.

The famous Neanderthal man is found in the Neanderthal cave - human bones in the same layer with the bones of animals of the ice age and stone tools.

What a Neanderthal! Virchow declares with aplomb. - It's a Mongol! Besides, the head is big, see? So, also a degenerate. And his legs are crooked - you can immediately see that he is used to riding. This is a Cossack, everyone understands. During the foreign campaigns of the Russian army in 1813 or 1814, he lagged behind his own, was wounded and hid in a cave. That's what the wounded always do

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Cossacks, didn't you know? In the cave, he died and was buried due to the movement of rocks. Or maybe other Cossacks dug it in haste.

By the way, Rudolf Virchow's furious struggle with Paleolithic archeology brought an incredible amount of harm - precisely because Rudolf Virchow was a very learned man, respected by all and influential. So, at the mention of R. Virchow, the face of every Paleolithic archaeologist takes on a completely different expression than that of the doctors talking about him - such a thoughtful expression.

Where does such a frenzied resistance even to obvious facts come from? What to do! From childhood, from the time when little Rudy wore short pants and sat on the potty, Rudolf Virchow was accustomed to believing that the Earth was created quite recently. He was so reluctant to part with these notions, so unpleasant was the thought that man could have lived in some kind of "pre-Biblical" time, that he was ready to invent any kind of nonsense - just not even to think about the greater antiquity of the Earth and man.

Both Pfeffenkoffer and Virchow are examples of the delusions of people who are very smart, intelligent scientists. Those who, without a critical attitude to their own ideas and opinions, simply cannot work.

Moreover, entire nations tenderly cherish their myths and stereotypes and can, as they say, point-blank "not want to see or hear anything." The majority of representatives of any people (and Jews too) have both reflection and a smaller mind than scientists. In addition, masses of people support each other in the most fantastic ideas - if only to establish themselves in their habitual prejudices.

The Jews do not notice that the disgusting national self-praise destroys their own psyche, forms narcissistic idiots instead of smart people, petty liars and scoundrels instead of decent people.

So what?! They see - they don't see, they want to notice or not, but it still happens. The unwillingness to see reality as it is only makes the poor fellow worse than they could be.

Likewise, the goyim may "not notice" or "do not want to hear about it", but the Jews are still smarter! Goyim can invent

the most fantastic reasons why the Jews, not having great abilities at all, oust them from certain spheres. They simply do not want to face the truth. You see, it's insulting to them... But to be more stupid is not insulting to them, that's the most amazing thing! What can be done with such logic?!

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And if you continue to "not notice" this, do not try to narrow the gap, do not think and do not study, then the Jews will, with other equal opportunities, overtake the goyim in free intellectual competition.

Given the position that these 15 million people occupy in the world, it's just not clear to me what other role these people can play in the future universe ... Somehow fantasy begins to slip not well.

However, it seems that I am already beginning to argue in the style of Knyazev about the role of Zionism in the global evolution of the entire outer space...

Get out, Satan! Puff, puff, puff!!! |

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### PART III

MYTHS  
OF THE XX CENTURY

Always a Jew persecuted or scorched  
And with death tightly twisted in a knot.  
Therefore, our experience of dealing  
with evil is indisputably unique.

#### I. Huberman

Until now, we have dealt with Jews who are completely different from their own ideas and the judgments of the surrounding peoples. We found out that real Jews bear very little resemblance both to others and to their own inventions.

In this sense, almost all the Jews that literature and even science and history talk about are Jews who did not exist.

But still, until now, we were not dealing with Jews, who "didn't exist at all ... Who weren't physically

Czech. Now we will get to know several million Jews who were not just described as different from what they are. We get to know a Jew

mi, which never existed at all, but to

to which the human unselfish fantasy ensured existence on the pages of a wide variety of works.

The appearance of these Jews is connected with recent events: with an attempt to exterminate the Jews undertaken by the German Nazis. The catastrophe of the Jews was called the Holocaust, in Israel it is called in Hebrew Shoah - which means "extermination". It would seem that this is one of those events that do not require comments and exclude any speculation. But, unfortunately, even here it was not without mythology, and even what ...

#### Chapter 1

##### The Myth of the Uniqueness of the Shoah

Any great Russian writer Pity the orphans,  
the sick and widows, A little ashamed  
that this feeling Does not exclude the Jews.

#### I. Huberman

The idea of the utterly uniqueness of the Holocaust is very close to the heart of many Jews. "The methodical and brutal extermination of 6 million Jews by the Nazis is without precedent and is considered the greatest crime known to world history. Out of every three Jews, two were killed" [72, p. 207-208]. This is how the Pocket Jewish Encyclopedia characterizes the Holocaust.

G. Pomeranets is very worried that "the concept of "genocide" extends to completely different phenomena. For example, to exterminate social strata" [73, p. 19]. How the extermination of the Cossacks or kulaks differs from the extermination of the gypsies - Mr. Pomerants does not explain this, he simply declares - that's different, and that's it! Indeed: what if what happened to your people is not unique, and moreover... what if your own people turn out to be involved in something so... dishonorable?! Scary to think.

The same, but more honestly expressed, anxiety seized many French Jews when, during the war and ethnic cleansing in the former Yugoslavia, historical parallels began to be drawn between the events in Germany and the events in Yugoslavia. And not only verbally! Society "Vra-

chi mira" distributed posters depicting a camp surrounded by barbed wire and watchtowers, filled with emaciated prisoners. The text read: "This is an ethnic cleansing camp. Does it remind you of something else?"

So, "in France, a discussion immediately broke out. Some representatives of the Jewish organizations rebelled against what they called "an attack on the memory of the Shoah" ... they emphasized the uniqueness of the Shoah and the inadmissibility of comparisons. They also said that comparing Milosevic to Hitler leads to downplaying and even denial of the specific experience and suffering of the Jews" [74, p. 25].

When the Nazi criminal Barbier was tried in Lyon in 1987, strangely enough, the question arose: who should testify against the criminal? Some seriously believed that

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Only Jews have the right to testify against Barbier. After all, if the witnesses are members of the resistance movement, who were repressed by Barbier for political reasons, then this will be "a denial or belittlement of the absolute uniqueness of the Nazi crimes against the Jews" [74, p. 26].

But if genocide is "a return to tribal consciousness, for which the destruction of the vanquished... is the norm" [75, p. 20], then what is the uniqueness of the Shoah?

But nothing, the tribal consciousness of primitive man proceeds from collective guilt: "one for all and all for one." The war of primitive tribes was waged precisely for destruction: to the baby in the cradle and to the embryo in the mother's womb. For African tribes, Australians or Indians, breaking into an enemy village when the men had gone hunting and killing their families meant not a terrible crime, but a fun (fortunately, almost safe) hunt. The final victory, the final solution of the enemy question. A classic myth about the origin of a hero and avenger, a plot traced from Australia to Norway: a woman runs away from a village devastated by enemies, carrying an unborn baby with her. A hero grows up and at some stage puts the heads of enemies at the feet of a happy and contented mother.

The moral seems to be clear: it is necessary to cut to the last pregnant woman, so that the avenger has nowhere to come from.

Even civilized peoples in the Ancient East did almost the same thing, and for a very long time enslavement, turning into tributaries was a step forward, an act of humanism compared to the usual practice of antiquity - after all, people were still left alive! Yes, and the slaves in Egypt were called very "spiritual" - "living dead" [76, p. 148].

World empires mixed people. They made it habitual to communicate with the "other". World religions have taught that all people are equal before God; and manners gradually changed. It is not worth dwelling on this in detail, especially since written and



ty [77], and entire books on this subject [78]. |

Whoever does not believe in a word, let him read and be convinced, and I ask the rest to simply believe: the mores of mankind have changed a lot over the past centuries, and even more so over the millennia. Racism and genocide mean nothing at all. not something unique that first appeared in history, but "de-Christianization and dehumanization, a return to barbarism and paganism" [79, p. 331].

Mankind somehow did not really want to return to the primitive times of the patriarchal massacre of Joshua and Mordochai, and therefore the genocide in Yugoslavia is "a victory for Hitler from the other world" [80, p. 53].

But in the 20th century in Europe, the genocide of Jews and Gypsies carried out by the Nazis is by no means the first. In 1914-1915 in Tours

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In the 18th century, about 2.5 million Armenians were slaughtered under the leadership of the Young Turks. 40% of the Armenians living on Earth were destroyed then. By the way, there is evidence that "the Turks were only executors of the will of the supreme power of Turkey, and this power was Jewish: the post of president, head of the Ministry of Internal Affairs and the state security services was occupied by persons of Jewish origin (this is how the scientists of Armenia explained to me back in the 70s- years); Well, since 1917, the Jews slaughtered us by the millions!

And it turns out that "Conventionally, without claiming absolute historical accuracy, we can say that we Russians were the third victim of the Jewish Holocaust" [81, p. 78].

Not really trusting the information of A. Sidorchenko (it seems that in his active dislike for the Jews he could exaggerate), I note that there is such a position. And I don't know how it is with the Armenians, but that the Jews are directly guilty of the Russian genocide is, excuse me, a bare fact. And that this Russian Holocaust, because of the enormity of the people, "had to" be stretched out over several stages, from St. , and to keep only those imbued with the ideas of communism, so to speak, "reformed".

And it turns out that before the Jewish Holocaust, only in European countries, only in the 20th century, two non-Jewish Holocausts took place: Armenians and Russians. Simultaneously with the Jewish Holocaust, two more took place: the Gypsies, who were exterminated by the German Nazis in the same methodical and consistent manner, and the extermination of the Serbs by the Croats.

The whole world heard about Auschwitz and Treblinka, Babi Yar and Majdanek. And how many have heard of Jasenovac?. I can tell you: in the Jasenovac camp, in Yugoslavia, several hundred thousand people were killed. But these were all southern Slavs, and mostly peasants, people who could not, or almost could not, write. As a result, the world still knows little about this current crime.

When the Jewish Holocaust, the deaths of several hundred thousand. or millions becomes a pretext for talking about the inalienable rights of man, for condemning the principle of collective responsibility, for condemning racism, socialism, occultism and other forms of savagery and barbarism - this can only be welcomed. After all, there is no question whether to start with the Armenian Holocaust or the Jewish Holocaust. difference. The main thing is to be horrified at how thin the civilized layer of modern man is, how easily we all fall into the times of Jericho and the conquest of Canaan. To be horrified that "in the last decades after the Holocaust, European civilization witnessed the genocide in Cambodia, Biafra ... At present, it is indifferently watching

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rit, as in the center of Europe, in the countries of the former Yugoslavia, thousands of people die from hunger, cold and war..." [82, p. 12].

But strangely, the attempt to declare the Holocaust as some unique feature of Jewish history, some kind of national attribute like sidelocks or circumcision causes a feeling of embarrassment. Any person protests and the soul in him cries out if someone is doomed to destruction. But the soul turns even more strongly when the deaths of the people of your people become something exceptional, serving to confirm the myth of exclusivity and chosenness. When one of the peoples who have survived a common misfortune turns out not to care about other people's suffering, if only to emphasize the exclusivity and peculiarity of "their own". When, contrary to obvious and well-known facts, it is denied that other peoples have experienced something similar.

However, let the reader draw his own conclusions and give a name to the phenomenon.

## Chapter

### 2 The Myth of the Six Million

There is such electricity in the Jews, That  
everything around the Jews is magnetized,  
Therefore, any number of them is  
Everywhere and always exaggerated.

I. Huberman

January 27, 2002 marks 57 years since the Soviet troops entered Auschwitz-Auschwitz. On this occasion, an anti-fascist conference was held in the assembly hall of the Moscow Jewish Community Center. "Of course, on this day, most of the speakers spoke about Auschwitz and that the problem of official silence about the victims suffered by the Jewish people in the Second World War is still far from being solved. Among other things, the writer Matvey Geyser ... recalled that out of the four million victims of Auschwitz, the Jews were

lyali not less than three-quarters" [83, p. 2].

As for Auschwitz... Until 1990, indeed, in this camp, bronze tablets informed visitors that 4 million people were exterminated in Auschwitz. In 1990, referring to "Soviet exaggerations", the sign was replaced: "one million five hundred thousand destroyed." As for "Soviet exaggerations" - a dark question. It seems that neither the emigrant government of Poland, nor the leaders and scientists of the Polish People's Republic

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Map of trade relations of Jewish merchants in the early Middle Ages

The faces did not dispute this figure, and yet the Poles behaved independently and on smaller occasions. But the fact is that today this figure, "four million", is not accepted by anyone. It is very possible that the figure of "one million" will be seriously revised, and not upwards. "Four million" is the figure, tortured out of German prisoners of war, accepted by the triumphant Allies in the ruins of Europe in 1945. The commandant of Auschwitz, Rudolf Hess, put the figure at two and a half million; after a new series of tortures, he immediately "remembered" that there were three and a half million victims. But one of the witnesses, Rudolf Vrba, called the same figure - two and a half. "Two or three million," agreed SS Perry Broad.

Then other figures were called - and 9, and 8, and 7 million dead. For example, the French Office for the Study of War Crimes named 8 million. Four million is the figure adopted by the Nuremberg Tribunal.

The closer to our time, the smaller the numbers. 1.6 million is a figure given by Yehuda Bauer, an Israeli expert, in 1989. 800-900 thousand names the Jewish history

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Rick Gerald Reitling in 1993. 1.5 million, according to official

1995 public statement of the Polish government. In 1993-1994, even figures of the order of 600-700 and even 450-550 thousand killed were called.

So the "great writer" Matvey Geyser (I wonder what he wrote? Did anyone read what he wrote?) can "remind" this number extracted from naphthalene as much as he wants ... For which its own creators have long been ashamed.

But the mythical "four million" destroyed in Auschwitz are still children's toys! How about six million Jews alone? Where does this number come from? Who established and with what measure of certainty that there were exactly six million?

The way in which Jewish losses were considered by some modern authors is worthy of the pen of Sholom Aleichem: "Did you drink your cognac? Three rubles from you." The calculation is made elementary: the number of Jews living in the country in 1939 and after the war is compared. The entire difference is attributed to extermination by the Nazis, and such "little things" as emigration (usually massive), as mortality from natural causes (increased during wars), as a decrease in the birth rate (all peoples receive less babies during wars) are not accepted. into account.

There were 500,000 Jews in Germany in 1933. So they were all destroyed! True, even our old acquaintance, the American rabbi Mr. Diamond, writes: "More than 300,000 of the 500,000 German Jews left the country" [4, p. 483]. What?! Three hundred thousand more?! So, five hundred thousand plus three hundred ... Seven hundred thousand killed!

Three million two hundred thousand Jews lived in Poland in September 1939. It means that they were all exterminated in the extermination camps! ... And that at least a million, and maybe even two million Polish Jews survived the Holocaust - these are, of course, trifles, "three rubles from you", and there is nothing more to talk about here.

By the way, here we touch on a very painful topic. Painful, firstly, for the Jewish national consciousness: for many Jews, for some reason, it is very important that exactly six million Jews were killed during the Holocaust and not one less.

Second, this assertion is a factor in international politics. In France, Germany, Austria, Portugal, Spain, Denmark, Holland, Switzerland, laws were passed according to which it was forbidden to deny the "fact" that six million Jews were killed in Hitler's Germany.

For example, the German engineer Hermar Rudolf doubted that people could be killed in the premises of Auschwitz, presented as a gas chamber. This man did not draw any political conclusions, he doubted only the technical details:

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the fact that this particular room, in terms of its technical characteristics,

ristikam could be used for gassing - and nothing more. The engineer was sentenced to 18 months in prison! [84, p. 6]. He doubted only one of the details of the official myth, but that was enough.

True, the Jewish scientist Yehuda Bauer, a professor at the Hebrew University, states: "The technical possibilities for processing human fat into soap were not known at that time. The prisoners of the camps could believe in any horror story of owls, and the Nazis were fine with that. The Nazis did enough terrible things in the war, we don't need to believe in fairy tales." He is not a citizen of the FRG, but of Israel, and this makes his life easier.

In Israel, the number "six million" is considered almost ritualistic. In this country, a huge, several hectares, Holocaust Museum, Yad Vashem, has been erected. In this museum, not only a purely mental influence is exerted on a person. Many special effects are designed for purely emotional impact. Sounds are imitated: the hiss of gas creeping into the chamber, screams and groans of people, children's laughter and clapping, the sound of the movement of many children ...

Israeli soldiers are sworn in at Yad Vashem. So to speak, they carry out emotional and ideological processing, and then an eighteen-year-old guy goes to the parade ground and right there, on the territory of the Museum of the Catastrophe, takes the oath.

It's all in Israel. But still, the political system of Israel is at least somewhat more reasonable than the political system of the FRG: in Israel there is no law punishing for an attempt to think independently and for the ability to count. Perhaps these thousand-year traditions of intellectual life affect the legislation? I want to believe...

In any case, the most cardinal statements about the most common myths come from Israel. A European, on the other hand, runs a serious risk if he tries to revise the myth of the six million, or other parts of this myth (for example, the death of four million people in Auschwitz), or the notorious story about the fat rendered from the Jews.

Marcel Duprat, who distributed Harvoord's book Six Millions Lost and Found in France, was killed by a bomb planted in his car. After that, some Jewish organizations issued a statement to the press in which they expressed their approval of this murder and warned

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Needless to say, Yad Vashem does not hear the recorded screams of the Arab women Menachem Begin cut open their stomachs, and the crying of the babies from Deir Yassin, whose heads he smashed against the fences.

E. Zundel, whose book the author will refer to later, was sent bombs by mail, a bomb was blown up near his house. Then his house was set on fire, resulting in significant material damage. The house of the Swiss historian Jürgen Graf was burned down, as was the house of the Swedish explorer living in Denmark. The book warehouse of an American organization that unites several researchers on this issue was also set on fire. The French historian, Professor R. Faurisson, who deals with this issue, was severely beaten, and only the intervention of people nearby saved his life [84, p. 5].

So the topic is slippery, complex, even dangerous. The easiest way is to repeat the ritual phrases about "the monstrous atrocities of the German co-fascist invaders."

Only now it's really not clear - where did the figure of 6 million come from?  
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WHERE IS THE NUMBERS FROM?

She was first named back in 1943, and two Jews named her. Raphael Lemkin - in the book "Ax15 Vshe w Ossirted Epgor" ("Nazi Rule in Occupied Europe"), printed in New York. By the way, this same Lemkin later drafted the UN Genocide Convention, according to which racism was ordered to be made illegal. The Zionist activist Naum Goldman, who later became president of the Jewish Congress, stated at a reception at the Baltimore Hotel in New York in 1942 that of the 8 million Jews in Europe, at most 2 or 3 million remained alive. Where did he get these numbers from? Did Hitler tell him this? |

In 1945, these figures were first named by the former head of the Gestapo in Bratislava, Dieter Wisliceny. He named them to the Czechs, who tortured him so terribly that he did not want to talk about it. The second was Wilhelm Hoettl, Adolf Eichmann's henchman. How could the chief of the provincial Gestapo know such a figure - God knows, but Wisliceny could know it. But "for some reason" he was allowed to testify against Eichmann (Wesley was the first to present him as a terrible type, personally guilty of millions of deaths), and then not a single hair fell from his head. Wisliceny was never prosecuted, which is suggestive. Is it really for confirming the "necessary" number of dead?

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POW Kurt Gerstein claimed to be an anti-fascist who managed to infiltrate the SS. During the interrogation of the French officer Raymond Cartier, he gave a different figure: "at least forty million."

In his first memorandum, dated April 26, 1945, he lowered the figure to twenty-five million, but even that estimate was "too unimaginable for the French." In his second memorandum, which he signed at Rottweil on May 4, 1945, he lowered the figure to six million. This figure was subsequently used at the Nuremberg trials.

By the way, Gershtein was convicted in 1936 for sending immoral materials by mail. The detail is small, but says a lot. After he had written his memorandums, it was announced that he had hanged himself in a cell in the Cherche Midi prison in Paris.

It may very well happen that the Allies would willingly launch this figure, forty million ... But it is very unbelievable. One involuntarily recalls a story told by V. Shefner: about a boy who, in the hungry twenties, ate a cutlet, but persuaded his stomach, as if he had eaten two whole.

- Convince your stomach that you ate four!

- No, my stomach will not believe in four cutlets ... But it will believe in two cutlets.

That's how millions became not just a few, but six.

Gerstein's memorandums contain absolutely fantastic information not only about the number of those killed: for example, about Hitler's visit to the Polyshy concentration camps in June 1942, although it is known that Hitler never came to these camps. This fantasy

ka did not prevent the Allies from using such "testimony".

There are, of course, other figures. Lord Russell of Liverpool, in *The Reign of the Swastika* (London, 1954), states that "no less than five million Jews died in German concentration camps." However, he admits: "the exact number will never be known." But then why exactly five?

M. Perlzwei, a delegate from New York to the World Jewish Congress, stated: "It is a fact that seven million Jews have lost their lives due to violent anti-Semitism" [84, p. 18].

To justify the fantastic number of Jewish losses, Sidney Alderman, in his accusatory speech at the Nuremberg trials on November 20, 1945, stated that 9.6 million Jews lived in German-occupied Europe. An even more inflated figure, 9.8 million, was given in the Eichmann trial by Professor Sholom Baron. If this were true, and if 6 million of them had perished, then two of them would have been killed "out of three Jews". But this is not true, and Sholom Baron could not help but know that he

lies.

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According to the Nazis themselves, Himmler's extra, Dr. Richard Korherr, 5.55 million Jews came under Nazi rule. This is at a time when the territory, occupied

rovannaya Germany, was the largest.

And according to the World Center for Contemporary Jewish Documentation, that number is 4.5 million. The Jewish source gives a smaller figure than the Nazi one!

According to Chambers' Encyclopedia, the number of Jews living throughout Europe in 1937 was six and a half million. At the same time, Basel Sketches, a neutral Swiss tsarist newspaper, using Jewish statistics, established that between 1933 and 1945. one and a half million Jews emigrated to the USA, England, Sweden, Spain, Portugal, Australia, Palestine and even China and India. This is confirmed by the Jewish journalist Bruno Blau, who gives the same number in the New York Jewish newspaper Stroitelstvo, August 13, 1948.

In the neutral countries of Europe (Portugal, Spain, Sweden, Switzerland, Ireland, Turkey and Gibraltar) and in Britain, whose territory was never occupied, according to the World Almanac for 1942, the number of Jews was 413 thousand ... [84 , With. 14] Most of them are recent settlers.

Of the 600,000 German Jews, 400,000 emigrated from Germany before September 1939, when the war began. This is also confirmed in the publication of the World Jewish Congress "Unity in the Diaspora", which states: "Most of the German Jews managed to leave Germany before the start of the war." But they are all calculated according to the principle: "Did you live in Germany in 1933? So they're dead!"

At the same time, 480,000 left Austria and Czechoslovakia, which accounted for almost the entire Jewish population of those countries. This was done through the Office of Jewish Emigration in Berlin, Vienna and Prague, set up by Eichmann, head of the Jewish Investigation Department of the Gestapo.

Already after September 1939, the Institute of Jewish Emigration in Prague helped 260,000 Jews to emigrate from Czechoslovakia. The Germans were so eager to complete this emigration as quickly as possible that Eichmann even set up a training center for emigrants to Palestine in Austria, where young Jews learned agricultural techniques to prepare themselves for a new life in Palestine. But they are also considered to have died in the gas chambers: were they there before the war? After the war they are gone! Was there a ko nyak before lunch? Three rubles from you!

After September 1939, only 360,000 Jews remained in Germany, Austria, and Czechoslovakia. The Nazis could not kill a larger number purely physically.

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The fate of the Western and Eastern Jews also developed differently during the war. There are twice as many Jews in Eastern Europe. About 3 million Jews lived in Poland alone in 1937, but about half a million emigrated from Poland before 1939.



yes, also because of the fear of Hitler. And at the beginning of the war, a mass exodus of Jews to the areas occupied by the Soviet Union began. The number of these Jewish settlers in the Soviet Union is said to vary from about one and a half million (Wrightlinger) to two million two hundred thousand (F. Foster).

The number of Jews who remained in Poland under the Nazis ranged from one million to two million, and perhaps even less.

How some historians "consider" these people was well shown by the German scientist Germar Rudolf. In his book, he analyzed the work of Claudia of the W. Benz Institute for Anti-Semitism Research in Berlin. In the collective work of his institute "Measuring the Death of a People", Benz argued that between 5.29 and 6.01 million Jews were exterminated in the Third Reich [85].

Germar Rudolf, with German scrupulousness, catches Wolfgang Benz on juggling facts - no less, in 533 cases. Among other things, Benz considered dead any Polish Jew who did not return to his former place of residence after the war. It is a pity that Rudolf did not devote a special book to this, but published his data in a small article in the book of another scientist, Gauss [86, p. 244].

Consistently applying the method of W. Benz, probably, he himself should have been considered dead: after all, he was not born in Berlin (hence, he has not yet "returned" to his place of birth).

The number of Jews who were on the territory of the USSR by June 21, 1941 and did not have time to escape before the invasion is also determined in different ways, but the numbers fluctuate between one and one and a half million.

Thus, the total number of Jews in the territories occupied by Germany can only be determined approximately and in a very wide range - from two to three or three and a half MILLIONS.

How many of these (let's assume a large figure) three million Jews in Europe remained alive after the end of the war? This is the key question in the legend of the six million dead.

It is known that in the camps on the territory of Germany proper in 1945 there were 200,000 Jews. A third of them went to the United States, two thirds went to Palestine, and 20,000 stayed in Germany.

The number of Polish Jews who survived the war is difficult to calculate, because a fairly large number of Jews (especially

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originally from Western Belarus and Western Ukraine) remained in the USSR in those places where they were evacuated during the war. In addition, after the war, Western Ukraine and Western Belo-

Russia became part of the USSR, and even if these Jews returned home, they still remained in the USSR and ceased to be "fields kami."

"The Jewish Joint Distribution Committee for the Nuremberg Tribunal indicated that in 1945 only 80,000 Jews remained in Poland. He also stated that there were no displaced Polish Jews in Germany and Austria, which was quite contrary, to put it mildly, to the fact that many Polish Jews were arrested by the American and British occupation authorities for profiteering.

And when the communist regime in Poland was unable to prevent the great pogrom in Kielce (July 4, 1946), more than 150,000 Polish Jews fled to the western zone of occupation. Their appearance caused considerable confusion in the government circles of the occupying powers, and in order to avoid publicity, the emigration of these Jews to the United States and Palestine was carried out in record time. After that, the number of Polish Jews who survived the German occupation was significantly "revised", and in the American Jewish Yearbook for 1948-1949, the number 390 thousand is indicated, which represents a significant jump from the earlier figure of 80 thousand. It is very likely that this number will be increased" [84, p. 19].

The number of Jews in Poland in 1945 is estimated differently - from six hundred thousand to one and a half million. In any case, in the first twenty years of post-war Polish independence, four hundred thousand emigrated to the West before 1965. After 1968, when Gomułka actually expelled the Jews from Poland, approximately five hundred thousand Jews left their homeland. Some of them ended up in Palestine, all who could, in the United States.

Up to 400,000 Jews left Romania for Israel in the 1960s-1970s, and the same number fled to the West, to Germa

niyu willows of the USA.

Jewish emigration from Hungary in the same years amounted to three hundred or four hundred thousand people.

Until the 1970s, about four hundred thousand Jews lived in Bulgaria (in this country, by the way, there was no extermination of Jews at all). Then a part of these Jews went to the USA or to the countries of Western Europe, a small part - to Palestine.

In addition, in the post-war years in all countries of Eastern Europe, the assimilation of Jews went even faster than before. The "disappearance" of Jews from Poland, the decrease in their number in Bulgaria, is explained, among other things, by this. After all

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children from mixed marriages, as a rule, are no longer aware of themselves as Jews.

Maybe it's better to calculate the losses, relying on the number of those killed,

brought by the Nazis themselves? But these data are also unreliable. I have already written about Auschwitz. In the no less famous camp, in Dachau, at first there were 238,000 exterminated Jews. But in 1962 Bishop Neuhausseler of Munich said in a speech at a ceremony at Dachau that of the 200,000 internees in that camp, only about 30,000 had died. The bishop was not subjected to repression - it is easy to deny the facts when you have an occupying army behind you, in other cases it is more difficult to do so. Subsequently, the figure was further reduced.

Can such data be trusted?

Maybe it is possible to use the data reported by the victims themselves? According to the Jewish Joint Distribution Committee, the number of Jews claiming compensation as "victims of fascism" has steadily increased since 1945, and in ten years, from 1955 to 1965, tripled to 3,375,000! Let's wait until the number of victims, personally strangled by Hitler, rises to 35 million?

Understanding the figures of emigration and immigration, deportations, deaths, resettlements, testimonies and denials is not a difficult task: I will cite several estimates given by individual experts and entire organizations.

Jewish expert Reitlinger proposes a new figure of 4,192,200 "missing Jews," of whom he estimates a third died of natural causes. In his opinion, "only" 2,796,000 were killed, but Nazism can be considered responsible for the deaths of all these people (after all, mortality from diseases and old age was also increased during the war, especially in the ghetto).

Professor Rassinier concludes that the number of Jews who died in World War II could not have exceeded 1,200,000, and points out that a similar figure was subsequently accepted by the World Center for Contemporary Jewish Documentation in Paris.

An analysis by the Swiss newspaper Basel for Drawings and Professor Rassinier shows that it would be simply impossible for the number of Jews who died in World War II to exceed one and a half million.

According to the World Center for Contemporary Jewish Documentation in Paris, only 1,485,000 Jews died from all causes, inclusive, and that, although this figure is likely higher than the real one, it does not come close to the six million.

The Jewish statistician Hilberg estimated that 897,000 Svrei died.

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Swiss Red Cross statistics on war dead concluded that "the number of victims of persecution as a result of racial and ideological politics between 1939 and 1945 not pre-

exceeds 300 thousand, not all of whom were Jews.

As can be seen, according to the existing "statistical data, especially those relating to emigration, it can be shown that the number of Jews who died in the war is only a very small part of those "six million" [84, p. 12].

There is another factor here... Undoubtedly, the conduct of hostilities and the causes caused by it (hunger, illness, stress, bombing) led to the death of millions of people in all warring countries. 700 thousand civilians died during the blockade of Leningrad, more than three million civilians (Germans) died from allied bombardments and as a result of the extremely cruel expulsion of Germans from Prussia, Western Poland, the Sudetenland region in the Czech Republic.

A natural question arises: in what capacity should one take into account the number of Jews who died in Cologne under the bombing of Allied aircraft? Or those who died of starvation in Leningrad in 1942?

The favorite explanation for why it is necessary to speak specifically about the Jews is that only they died "as Jews." In addition, many Jews died not at all "as Jews", but as residents of their countries and cities and as soldiers of their armies. French, British, American, Soviet, Polish soldiers and officers of Jewish origin who died with weapons in their hands were not destroyed according to racial laws!

In addition, the fate of the Jews, victims of the genocide, is not exceptional: the Nazis exterminated the Gypsies in the same way, and the Germans were also exterminated in the USSR, and in the same years. The Allied bombings claimed the lives of 3 million Germans - all of them were killed precisely "like Germans", in the order of "retaliation".

In the 1940s, the Allies needed impressive figures and facts, and they would gladly support the "forty million dead" figure, if it were even a little bit plausible. Since then, the "official estimates" of the Jews who died in the war have been slowly decreasing all the time.

#### HOW WAS THE DATA FALSIFIED?

During World War II, heinous crimes were committed. They were committed by all the participants in the events, and, among other things, they were also committed by the allies against the Germans. To "prove" at any cost that the Germans were scoundrels and criminals was a way of self-justification for both the Anglo-Saxons and the USSR. Bombing of the English city of Coventry.

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Ventri "damned Teutons" claimed the lives of 30 thousand people. The bombing of German cities by Allied aircraft claimed the lives of three million people. What would the Anglo-Saxons look like if an impartial court began to ask them uncomfortable questions?

For example, about how necessary it was to bomb the residential areas of Dresden, Cologne, Hamburg, Leipzig, Berlin, without even trying to destroy the industrial and military facilities located in them?

The Anglo-Saxons risked to appear before the world not in the guise

noble saviors of mankind, but as dirty killers avenging Coventry according to the stinking laws of the times of the Great Migration and eating human flesh. To avoid such horrors, the Anglo-Saxons badly needed to demonize the Nazis, and, if possible, the entire German people.

\_ During the First World War, English propaganda accused the Germans of eating (!) Belgian children, as well as allegedly throwing children into the air and piercing them with bayonets. In addition to this, the British wrote that the Germans had a whole factory in which they extracted glycerin and other substances from the corpses of the dead. After the war, the head of the British Foreign Office apologized - they say, this was done for the purpose of military propaganda.

But after the Second World War, no apologies were made; moreover, instead of subsiding over the years, propaganda about the cruelty of the Nazis rather intensified. This kind of information is necessary for the allies, and even if the Holocaust had never happened, indeed, it would have to be invented.

The myth was created during the war. It consisted in a colossal exaggeration of the scale of the crimes committed by the Nazis. Well, and in hiding their own, of course. Having won, the valiant allies began to create a myth, finding "evidence" and collecting "testimony."

In 1945-1946, many cases were recorded when Wehrmacht soldiers, especially SS officers, were tortured in order to squeeze out of them "confessions" that would confirm the exaggerated figures of the mass extermination of Jews. Auschwitz Commandant Rudolf Hess was personally tortured by British Army Sergeant Bernard Clarke (an ethnic Jew, by the way). Hess was stretched out on a slaughterhouse and beaten so that "shouts and blows merged into one cacophony, and it seemed there would be no end to it." Three days later, Hess was driven to the point of screaming at the very sight of a British uniform. And he began to give "truthful" testimony.

US Senator Joseph McCartney, in a statement made on May 20, 1949, drew the attention of the American press to the following cases of torture in order to knock out "when

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knowledge". Officers of the SS division "Leibstandarte Adolf Hitler" were beaten with whips to the point that they were covered in blood, after which their genitals were stepped on when they lay on the floor. Those interrogated were hung up and beaten until they signed "confessions". SS General Oswald Paul was beaten and smeared with filth on his face until he signed

what was required of him. On the basis of such "confessions" extorted from General Sepp Dietrich and Joachim Peiper, the "Leibstandarte ..." division was denounced as a "criminal organization" even though it was a normal front division.

"I have heard and even seen documentary evidence that prisoners were mistreated, beaten and tortured in ways that only perverts can devise," wrote McCartney. - The prisoners were subjected to such measures as impromptu sentences and executions, which were canceled at the last moment. They were told that food cards would be confiscated from their family members or even handed over to the Soviet zone. All this was carried out with the approval of the prosecutor in order to provide a psychological atmosphere designed to extort "confessions". By indulging in such actions, the United States gives the rest of the world a reason to criticize us and question our motives and our morality.

Such methods also took place at the Frankfurt and Dachau trials, and a significant number of Germans were convicted on the basis of their "confessions" alone. As you can see, not only the Stalinist falcons were sent to Kolyma only on the basis of the arrestee's own testimony. The US also has this practice.

American Judge Edward Van Roden, one of three members of the Simpson Army Commission that investigated interrogation methods at the Dachau courts, spoke of the methods used to extract "confessions." A report about this was published in the Daily News on January 9, 1949, and in the English newspaper The Illustrated Weekly on January 23, 1949. Among the methods described were torture with burning matches, stuffing needles under the nails, solitary confinement on a half-starved content, but beat the "criminals" so that they knocked out teeth and broke jaws.

According to Van Roden, 137 "accused" were struck in the groin with such force that the genitals atrophied. This was standard procedure for American "investigators", some of whom later became prosecutors - Lieutenant Colonel Burton Ellis, head of the war crimes committee, and his assistants, Captain Raphael Schumaker, Lieutenant Robert Byrne, Lieutenant Will Pearl, Major Morris Ellowitz, Harri Ton and Major Kirshbaum. Colonel A. Rosenfeld was a legal adviser.

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Already by the names of these people, the reader can see that most of these people had a "prejudiced opinion about the process", according to the expression of Judge Venesturm, i.e. they were Jews and should not have been involved in these investigations.

The testimonies given by former German officers such as Hess, Hoettl, Wisliceny, Hellriegel and others are completely implausible and often seem simply a mockery. The materials of the NKVD contain the testimony of a certain Odessa porter who was accused of spying for several foreign

foreign states, including Greece... According to the loader, the espionage data he collected was taken away under his black, viscous curve in one eye by the Greek resident Philip Makedonsky.

Well, German officers told, for example, about the execution of a hundred Jews in the Minsk ghetto, how Himmler was present at the same time, and how he immediately vomited on the ground. Everyone knows that Himmler could not have been in Minsk that day. he was at a conference in Zhitomir. This circumstance is noted in many books - for example, the book by K. Vowinkel "The Wehrmacht at War".

Moreover, in April 1959 one of the "witnesses" at Nuremberg, Bach-Zelewski, publicly retracted his Nuremberg testimony in a West German court. According to him, these statements had nothing to do with the facts, and he made them in order to save his life. This story has been subjected to "prudent silence", and books are still being published that spread the myth of how Himmler almost lost consciousness at the sight of the people who were shot. In Russia - at least "Seventeen Moments of Spring" by Y. Semenov.

The Nuremberg trials of the main "war criminals" still enjoy great respect among the majority of Russians. How! The International Military Tribunal held 403 open court sessions from November 20, 1945 to October 1, 1946. In Nuremberg, the state and military elite of the Third Reich, its political elite, were tried. 116 witnesses were interrogated, and as many as 300,000 written testimonies were studied. Seven volumes of documents have been published! [87] ...However, many things have not been published in Russian so far. At least the Charter of the Nuremberg Tribunal and especially the text of the London Agreement of August 8, 1945, on the basis of which the Charter was created. In foreign publications, it is still given.

... True, it is somehow not very clear how people can be judged for actions that were not considered as crimes at the time they were committed. This alone is the wildest violation of one of the fundamental principles of European jurisprudence. It is worth thinking about this, and something else is already appearing from

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wearing to the process, much less enthusiastic. But the fact of the matter is that the legal basis for the tribunal was not at all international and state legal acts. In August 1945, a special Charter was created in London especially for the Nuremberg Trials. Under Article 19 of that Statute, the tribunal was "exempted from the need for rules of proof of guilt" and under Article 21 the court was not required to require proof "for facts of common knowledge". That is, this tribunal itself decided what is generally known and what is not, what needs to be proved and what is not necessary. It is a pity that it is no longer possible to apply this Charter to its creators.

The American judge Venersturm, who was president of one of the tribunals at the Nuremberg Trials, came to

what a horror from the organization of the process that he resigned and flew back to the USA.

'The judge left a press statement listing his objections to the conduct of the trial. His letter was published in the Chicago Tribune and also in Mark Lauthern's book The Last Word on Nuremberg.

In that document, the judge wrote that:

1. The members of the prosecutor's office, instead of formulating and trying to apply legal norms to the conduct of the process, were mainly engaged in the pursuit of personal ambitions and revenge.
2. Ninety per cent of the administration of the Nuremberg Tribunal is made up of prejudiced men who, for political or national reasons, supported the accusing party.
3. The accusing party obviously knew whom. to elect for administrative positions in the military tribunal, and there were many "Americans" whose immigration papers were very recent and who, either through their actions in the service or through their actions as interpreters, created an atmosphere hostile to the accused.
4. The real purpose of the Nuremberg trials was to show the Germans the crimes of their Fuhrer, and this purpose was also the pretext under which the tribunal was created. ,

Is the judge exaggerating? No...

According to the American jurist Earl Carroll, sixty per cent of the prosecutor's staff were German Svrei who left Germany after the adoption of racial laws there. He also pointed out that only less than ten percent of the US personnel at the Nuremberg Trials were US-born.

\_ The head of the prosecutor's office, who worked under General Taylor, was Robert M. Kempner, a Jewish immigrant from Germany. His assistant was Morris Amhan. Mark Lautern, who

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observed the work of the tribunal, wrote in his book: "Here they all arrived - the Solomons, Schlossbergers, Rabinovichs, members of the prosecutor's office."

Thus, another fundamental legal principle was violated - "no one can judge his own case." Moreover, most of the witnesses were also Jews [84, p. 27].

According to Professor Mauris Bardisch, who was also an observer at the Nuremberg trials, the only concern of these "witnesses" was not to show their hatred.



Vist too explicitly and give the impression of objectivity.

No less colorful facts are given in a book about this process, written by the eminent English lawyer Veal and emphatically titled Progress in Barbarism (1953).

As Field Marshal Montgomery put it, this process made losing the war a crime. According to Harvoord, this trial was the greatest legal farce in history [88, p. 23].

I will add one more thing to what has been said: after the war, detachments of avengers literally flooded Germany. Among them were not only Jews. Several cases are known when Poles, Czechs and Ukrainians found the killers of their loved ones and dealt with them. The Western press wrote and now writes about it quite freely, there is no secret here. It happened that the avengers generally killed the first SS man who came to hand and, in general, any German who fought.

But these people were not favored either by the jurisprudence of their countries or by the occupying armies. Considering that they were judged by military tribunals, then, according to the laws of war, many avengers immediately fell to the gallows.

But the Jewish detachments that committed "acts of retaliation" were supported both by public opinion and at the state level in the state of Israel. It was from these "retaliation units" that the Mossad gradually grew. The main goal of the Mossad for a long time was to catch everyone whom this organization enrolled as war criminals.

As an example of such brilliant Mossad operations, the capture of Eichmann, who was hiding under a false name in Argentina and Paraguay, is often cited.

Without discussing the operational qualities of this operation, I will note: the arrest and abduction of Eichmann were the gravest violation of international laws. I am sure: if it weren't stolen by the Mossad, but by any special service of any other state, the international community would be indignant to the skies! And then the Jews caught the German... It's possible. Until now, this kind: the deeds are not only not denied, but they are almost proud of them. In the books devoted to the capture of Adolf Eichmann, the same antediluvian myth is murmured

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about "six million" exterminated, and even tales are reported that the conference of top Nazis in 1942 "decided to exterminate eleven million Jews," including Jews from countries not yet captured by the Nazis [89, p. 80]. I will say briefly: there is no information confirming this lie.

Apparently, this kind of book is only possible in an atmosphere where M. Perlman writes that "hundreds of people could not live in peace, knowing that the person on whom

was responsible for the campaign

Adolf Eichmann (1906-1962) - in charge of the extermination of the Jews, is alive and headed the department "for affairs at large. For these Liu Jews" in the Imperial Administration y | 18

the dangers of the nazi dey had one goal in life: to find

Germany. The degree of his personal Eichmann ... and to force him to face guilt for organizing a mass stand before the court of the Jewish people of the extermination of Jews is still not yes" [89, p. 210].

very clear

One of the Mossad commandos,

caught Eichmann, even tells in his article how he reported his role in the operation

to my mother, on her deathbed. And how happy his mother was: her son avenged his relatives!

However, Eichmann alone! Elie Wiesel, the Nobel Peace Prize winner (!!!), is seriously convinced that "every Jew should experience a healthy male hatred of the Germans" [90, p. 92].

It is strange, but why could millions of Russian emigrants live in peace, knowing that Leon Trotsky is alive and at large? Why have millions of Poles never conducted a targeted hunt for those who are directly guilty of mining Krakow? In the destruction of Warsaw? In the deaths of several million Poles? Why don't Ukrainians experience "healthy male hatred" towards Germans or Poles? It is still useful to compare the behavior of different peoples. A good direction in science is the so-called intercultural studies.

But here the thoughtful reader has the right to start asking questions. If everything is as I tell, why are these facts still not made public?! Why didn't those responsible for the crimes committed in Germany suffer the most severe punishment?! the naive reader will ask.

Yes, because the criminals took the necessary measures. According to the treaty establishing the Federal Republic of Germany, the Adenauer government undertook not to

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conduct no investigations and trials on Allied war crimes. Not only not to settle scores, but also not to study

never bombings, or genocide of the Germans, or "acts of retaliation."

If the Germans were smart people, they would probably have been able to lie where necessary, put a shadow on the fence and organize their own "actions of retaliation." But the Germans are known to be stupid. For some reason, they work hard and, like the last fools, they observe agreements and laws. The stupid Germans did not break the law imposed on them this time either. Many Germans are still paying the price for the murder of a million or a million and a half Jews, but no one has been held responsible for the murder of the three million Germans who were exterminated "like Germans" by the bombings. No one answered, not only with blood, but even with a broken penny for a million Germans, driven by the tracks of Soviet tanks into the sandy Baltic dunes in East Prussia. And, of course, no one was responsible for the deaths of two million Germans who lived in Russia since the 17th century and were exterminated in the USSR. Exterminated, too, "like the Germans", in full accordance with the principle of collective responsibility. Blood is cheap in the red fields, and no one will redeem it. Nobody.

Kill Jews?! How can you! These are not lousy Germans.

FOR WHAT?

And then, that during the creation of the Federal Republic of Germany, Konrad Adenauer signed another document. According to this document, Germany must pay compensation to those who suffered through the fault of the Nazi state. If a person is alive, then to him personally. If he died, then to the heirs. If there is no one left, then From Israel, to the Israeli state.

How many people to pay? Of course, for six million! (Oh, it's a pity, it doesn't work out for forty in any way!) Since 1953, as soon as the German economy got stronger, recovered from the Allied raids, payments began.

Dr. Max Nussbaum, former Chief Rabbi of Berlin, said on April 11, 1953: "The position of the Jews has been strengthened financially through the reparations that the German government is paying both to Israel (a state that did not exist during the war) and to individual Jews." Briefly and clearly.

According to A. Lilienthal, given in his book "The Price of Israel", Israel received more than 10 billion dollars in the first nine years of its existence. For comparison, the USSR received about the same amount in the form of loans from the USA during the war. |

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By 1995, the FRG had paid Israel more than a hundred billion marks, absolutely fantastic money.

True, many irresponsible Jews diverted streams to this

of the gold-bearing flow into their own pockets: the number of Jews demanding compensation from the FRG has been constantly increasing since 1945, and in ten years, from 1955 to 1965, it has tripled, reaching the figure of 3,375,000!

But even so, in some years, payments from Germany amounted to up to 40% of the Israeli budget. Judge for yourself: well, can Israel agree with the data of Reitlinger's expert, Professor Rassinier, World Center for Contemporary Jewish Documentation in Paris?! After all, this means reducing the number of payments! Israel would never have been able to receive so many visitors if it had not had these German money.

In The Drama of the European Jews, the French jurist Rassinère writes that the myth of the six million is "just a method by which Israel has received huge reparations from Germany since 1953." However, from a legal point of view, the grounds for reparations are very doubtful, and the more smoke, the more wild accusations, the harder it is to sort out the situation:

"Perhaps I may be allowed to remind you," writes a lawyer with a degree, Monsieur Rassinère, "that Israel was founded in May 1948, and before that the Jews were citizens of other countries. To appreciate the extent of this deception, one has only to look at a situation where Germany pays reparations to Israel for six million killed, but at least eighty percent of those "six million" did not die at all! And in addition to whom Germany continues to pay reparations even after the person who filed the claim for compensation has died. The money in such cases goes to his heirs."

## SOME ANALOGIES

Some carelessness with figures of this kind appears among the Jews often, not only about the Shoah. In a discussion with A. Diky, Emmanuel Rice wrote in his review in the journal "Sentry": only two million... This means that the October Revolution reduced the size of the Jewish population of Russia by two thirds. This proportion far exceeds the losses of all other peoples of the USSR" [91, p. 50].

What happened to four million Soviet Jews?! Probably Sverdlov, Nahamkes and Trotsky poisoned their "Tsik

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Ionon-B"! Or not, in Russia, incredible, like a herd of body lice, rushed, Diamond witness, "Cossacks, Tatars" and "a hundred to white gorillas"! Pogroms, pogroms, pogroms, after which the few survivors sob on the graves and ashes! Here's the thing: the Russian monsters strangled four million Jews with their bare hands! Azohenway! Gewalt! Gewalt! Gewalt!

Wei world! Hey international community!

In any case, "pity for the poor Jewish people, who lost four million out of their six million, and indignation for the people on whose land this happened, must inevitably appear in an insufficiently informed reader" [91, p. 57]..

Yes, that's the problem!

"...According to the Treaty of Brest-Litovsk with Germany, concluded on behalf of Russia by fellow tribesmen of G. Rice: Bronstein, Ioffe and others, Poland, Latvia, Lithuania, Estonia and Bessarabia seceded from Russia, on whose territory these "lost" lived Jews" [91, p. 57]. .

It remains to agree with Andrey Dikiy: "Such a way of arguing ... among all the peoples of the world, except, perhaps, the Israeli one, on behalf of which Mr. Rice speaks, is considered unacceptable" [91, p. 57].

However, what are the opinions of racially inferior, two-legged goyim animals. The child of a noble Jewess wants to argue in this way! He complains! Soul demands! What, someone doesn't like it?! Antisemi-and-ti-ism!!! |

## REVISIONIST MOVEMENT

Is it not this concentrated Jewish malice, the stubborn desire to prove one's exclusivity at any cost (with a complete lack of interest in the suffering of everyone else) that caused the movement of "revisionists" - that is, scientists who generally deny the very existence of the Holocaust? There are quite a few people in the West who generally consider the Holocaust to be a Jewish fiction. That is, "something" may have existed, but the most important thing - extermination camps and gas chambers - never existed. And in general, the Nazis did not mean extermination, but deportation, by the "final solution". Surely such a variant of folk history also arises because it is very unpleasant to admit the truth - this spine is very obvious.

But, probably, there is another psychological basis: if some stubbornly exaggerate their losses and sufferings, they try with all their might to present them as something exceptional, unique.

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nym, they strive to cause a guilt complex in everyone else, then you want to resist this.

Out of one and a half ... maybe even out of one million dead, six were made ... And we will make half a million! Or even two hundred thousand! "Us" is being turned into incorrigible monsters, forcing the entire nation to pay for pre-

deeds of 1% of the generation of grandfathers ... And we will try to prove that the victims are "to blame themselves", and we will lay on "them" the same complex of collective guilt that "they" are trying their best to pull on "us".

Several books by the "revisionists" have been translated into Russian, and I have already used them: the books of Graf, Zundel, Harvurd. The most famous of the "Holocaust deniers" books translated into Russian is Six Million Lost and Found by Robert Harvoord. This is a very qualified book - at least a hundred times better than Diamond's. Most of the books of the "revisionists" are still unknown in Russia... which is a pity. Of these, I will also name the book of G. Rudolph [92] - it is still easier to get.

What is the strength of the "revisionist" movement?

Firstly, by the fact that they, like holy fools, talk about what they are afraid of, do not dare or do not dare to talk about very many. It's not just about the operation of laws punishing the attempt. The public around the world is set up in such a way that any attempt to treat the crimes of the Nazis objectively and without emotions is immediately perceived not meaningfully, but emotionally. Even if no one yells "Nazi!", does not laugh like a hyena and does not snort with indignation, those present will treat what was said primarily as a source of emotion. Or as a political action: "Ah! Are you for the Nazis, right?!".

In the same way, attempts to analyze the number of those killed, the conditions of detention in concentration camps, or the fate of specific people immediately run into purely emotional resistance. Or they are interpreted as a desire to "minimize the suffering of the unfortunate victims", "play into the hands" of their tormentors. And in general: who are you for?! |

So, the value of the "revisionist" movement is that they divert the discussion of the history of the Second World War, the Nazi regime, the Holocaust, the behavior of political forces in it from the layer of emotional howls to the layer of rational discussion. Not "the Nazi invaders committed incredible atrocities, flooded the earth with the blood of innocent people!!!", but "SS battalion number such and such shot 26 Jews on May 14, 1942." And from the political layer to the scientific layer. Not "who does this fact work for?" but "is this fact firmly established?".

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"Revisionists" are engaged in boring prose. They find out what actually happened in certain places, who exactly did it and what exactly did it ... or did not do. Regardless of the correctness of the "revisionists" and the motives that move them, the world from their activities becomes more sober and saner. This makes me happy.

Secondly, the "revisionists" show obvious absurdities in the history of the Second World War and the Holocaust. And these differences carry much more than we would like.

The whole world went around the book "The Diary of Anne Frank". The Frank family hid for a year and a half in a hiding place, until they were betrayed by Hitler's Dutch supporters. Anna died, her sister and parents survived. The Diary of Anne Frank has been made into films, plays have been staged all over the world... It is a very famous literary work, The Diary of Anne Frank.

It's a good piece of literature, but the well-known scholar of the massacre legend, Dietlieb Felderer from Sweden, who wrote a book about Anne Frank's diary, claims it's a fake. At one time he turned to Otto Frank, Anna's father, with a request to be allowed to analyze the original manuscripts, but was refused.

Then, however, by decision of the West German court, such an analysis was carried out. The official expert analysis of the State Criminal Department of the Federal Republic of Germany covered three diaries and a notebook with entries dated from June 12, 1942 to April 17, 1944, which are attributed to Anne Frank. When analyzing the diary, it was found that some entries were made with a ballpoint pen. It remains to add that ballpoint pens were put into production only in 1951. So watch films, read Anne Frank's Diary. After all, the literary side did not suffer from the fact that the "Diary ..." was not written by Anna at all, even after the WAR.

How much has been told about the idea of the Nazis to "rationally use the corpse" of a prisoner, about "soap from human fat"! So much has been written (even some samples were presented in the form of photographs and shown on TV) that some readers will probably be saddened by the conclusion of one Israeli scientist: in the forties, science did not have the ability to make soap from human fat. The Nazis, even if they wanted to, they did not have such an opportunity.

If the reader is interested in the facts: according to some very unclear and contradictory data, experiments were carried out in Auschwitz on the use of human fat. There are serious reasons to believe that no one has ever carried out such experiments. But if he did, it was only the first, very first experiments. They didn't become less creepy from this, but where are the "thousands of

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tons" of such soap, supplying it to military units or using it in camps?

Soap made from murdered Jews is another propaganda canard, standing on a par with a factory that made glycerin from fallen French and British soldiers. During the Second World War, this story surfaced regularly, and in 1946, even 20 boxes of soap were buried in a Jewish cemetery in the Romanian town of Folmigeni. On the boxes was the inscription: "pure Jewish fat." Soap was buried with all due honors, all prescribed by Judaism was carried out.

procedure.

Simon Wiesenthal, one of the main witnesses at the Nuremberg trials, wrote not without a flight of inspiration: "It was in the Warsaw Voivodeship, and the factory was in Galicia, in Belzec. In this factory, from April 1942 to May 1943, 900 thousand Jews were processed into raw materials ... It is difficult for the cultural world to understand with what pleasure the Nazis and their wives looked at this soap. ... The enchanted sadness that sat in this small item of daily use (a bar of soap.— A.B.) tore even the petrified hearts of people of the 20th century" [90, p. 25].

Is it necessary to prove that there was no factory in Belzec, that no one, purely technically, could have "processed into soap" even nine Jews, not to mention 900,000?

Like most propaganda tricks, the fascinating story of the recycling of Jews into soap becomes paler with time ... it is less and less insisted on ... And today it is very difficult to envy those who took these burials of soap boxes seriously in those days. Because Israeli scientists directly state that in those days it was technically impossible to make soap from human fat. Israeli expert Shmul Krakovsky even said that the tale is about soap. the Nazis themselves composed from Jewish fat. According to S. Krakovsky, their goal was to bring mental suffering to the Jews. It remains to innocently roll your eyes and ask: "Is Wiesenthal a Nazi?!"

The "revisionists" repeatedly pointed out that the witnesses of the Nuremberg and similar trials gave absolutely fantastic testimonies (which, nevertheless, were taken quite seriously by the court). To give just one example: among the documents still kept in the Auschwitz Museum, there is such a testimony:

"A certain young Polish woman entered the gas chamber and delivered a short but fiery speech in front of the naked prisoners, in which she denounced the Nazi criminals... After that, the Poles knelt down and festively pronounced my

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lithuania. ...Then they sang "The Internationale" together. During the singing, a Red Cross car came, gas was put into the chamber, and everyone breathed their last in singing and ecstasy, dreaming of brotherhood and improving the world ... And there stood a little girl of five years old and held her one-year-old brother by the hand. One of the team came up to undress his brother. The girl exclaimed loudly: "Away, murderer of Jews! Do not touch my beautiful brother with Jewish blood-stained hands! I am now his good mother, and he will die in my arms" [90, p. 97].



Let me remind you once again: all this ridiculous, embarrassing nonsense about Catholic Poles who, after prayer, sing the "Internationale" and dream of improving the world, about a five-year-old girl delivering pathetic speeches on the threshold of the gas chamber, was not only considered "valuable testimonies", but also published repeatedly. It remains to thank the "revisionists" for finally drawing attention to the absurdity and unreliability of this kind of "testimony".

The "revisionists" show that at times all over the world apparently incredible information is taken at face value. The stories about burning corpses without fuel, about burning thousands of corpses in huge pits, about spilling fat from other corpses on unburned corpses, are even more unbelievable than Anne Frank writing her diary with a ballpoint pen. Corpses can't burn on their own! This is a violation of the elementary laws of nature! It is known that in crematoria it is necessary to spend a lot of fuel to burn each corpse, and in India there is a very serious problem of the disappearance of forests due to the need to burn the dead: each of them requires up to 300 kilograms of firewood, and even soft tissues do not always burn completely, in bones and charred human flesh are thrown into the water of the Ganges. Destroying the corpses at Babi Yar, the Nazis faced the same problem; already after their flight from Kyiv, the inhabitants of the city could walk on a continuous layer of ash mixed with bones. In this layer, about 2-3 meters thick, almost unburned pieces of human bodies and pieces of gold came across: dental crowns, wedding rings, and so on, looked through by the Germans. This gold was sought by the population. But the fishery turned out to be short-lived, because the reservoir began to emit a strong stench, and it became simply dangerous to "work" there.

Against the background of these facts, the stories about "spontaneously igniting" corpses look especially amusing, and it remains to lament how easy it is for seemingly intelligent people to inspire the most incredible things! It is worth building a better propaganda machine, repeating one and then stupidity more often - and you're done! After all, the fact that the Nazis

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you burned. corpses with little or no use of wood or combustible materials, tens of millions of people believe.

If, of course, the opinion of the Basel "Jewish Review of Makoby" is correct, which wrote in its issue of November 11, 1993, that "every Jewish person ... can live in the knowledge that the Jewish people are not subject to the laws of nature" [90, p. 99] - then everything is in order. The corpses of the rest of mankind do not burn, but the Jews do. If the laws of physics even partially apply to the Jews...

The "revisionists" have amassed a decent "collection" of stories about how Jews were killed, but most of these stories can be safely classified as fairy tales. What are the stories about "pneumatic hammer", "electric baths", suffocation of red-hot

steam, the use of chlorine gas, boiling water, acids! At the Nuremberg Trials, the American prosecutor Robert Jackson even spoke of a "specially invented means of extermination" with the help of which 20,000 Jews were killed "instantly and in such a way that there was nothing left of them, no trace" [90, p. 27]. Vasily Grossman seriously claimed that in Treblinka the air was pumped out of a special chamber, and the Jews died [93, p. eleven].

It also looks very suspicious that the stories about all these methods of destruction were changed many times by the occupying forces. In Treblinka, there were at least five such methods of destruction, and the testimony of witnesses changed very often.

The complete absence of material evidence of many crimes also looks suspicious. Immediately after the war, terrible stories spread around the world about a hill where people were killed by electric current. The hill was allegedly dug before the retreat laziness.

Stefan Schende spoke in detail about the "human mill" in Belzec - a colossal structure with a diameter of 7 kilometers, going deep underground. The prisoners were taken there on trains that went in a spiral and lower and lower, put on special plates and slowly immersed in water. They were killed by discharges of electricity, and then the metal plates were raised, and the current was started again, burning the bodies to ashes with this current [94, p. 290]. Let's not even ask: why launch the most complicated mechanism, lowering thousands of people into the water, if the current could incinerate them anyway? If it did not act due to water, but was transmitted through metal? Let us note something else: no traces of a "human mill" have been found in Belzec. And no traces of destruction or explosion of some colossal structure were found either. All this is very suspicious and, of course, the tales told by Shende in his

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book with the pretentious title The Last Jew from Poland.

Of course, the "revisionists" also have serious flaws. They stem mainly from ignorance of the specifics of Eastern Europe, especially Russia. Passing on absurd rumors that "the Germans threw all the Jews into the Dnieper", the "revisionists" generally express doubts - was there a shooting at Babi Yar at all? And if so, were 40,000 people really exterminated?

As for the number of those killed, I will not argue. They talked about 20 thousand people, and about 33 thousand. It's hardly that important. Bargaining over a number does not make the slightest sense, because the murder of even one person is the gravest crime. As for the fact...

When the "revisionists" pass on ridiculous rumors about Babi Yar, it's hard not to smile. But the fact of the matter is that Babi Yar is completely

not a scary story. To know this, the author of this does not even need to read books, because in the autumn of 1941 the women of my family were in Kyiv. Grandfather was taken to Siberia for his German origin, and it's good that he survived at all. My uncle was drafted into the Red Army and died in 1942. And my mother and grandmother were in Kyiv, and for them it was not at all a secret what was happening in Babi Yar. However, the whole city saw how the Jews were rounded up, how they were driven to where machine-gun fire was already heard.

On the same day, young German soldiers tried to take care of my 17-year-old mother. The reaction is understandable: horror. For a Russian-German girl, these soldiers were, as it were, covered in human blood.

There were old people, women, children there! How could you?!

The reaction of the German soldiers: resentment, indignation.

Who do you take us for, girl? We are not executioners, we are soldiers. There were no people at all in Babi Yar, there were only Jews!

The total number of witnesses of Babi Yar alone is hardly less than several tens of thousands, and the man who, as a 14-year-old boy, climbed out of the ditch and ran away, is still alive. Some witnesses have written books, and for the interested reader I can recommend the book of the most famous of these living witnesses, Kuznetsov [95].

In recent years, the "revisionist" movement has grown so strong, so many books are being published, that the Library of Congress Book Cataloging has adopted the wording: The Holocaust. Jewish. 1939-1945. In contrast to the other: the Holocaust. Hebrew - Mistakes ki. Fabrications" [96, p. 164].

If someone is interested in the personal opinion of the author, then, most likely, we are talking not so much about mistakes as about inaccuracies.

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ties and exaggerations of the "revisionists". And, of course, their books are much more useful than Diamond's books, both for establishing historical truth and for the moral health of mankind.

But among the myths about the Shoah, it is especially necessary to talk about attempts to make collective criminals from the entire peoples of Europe.

Chapter

3 The Myth of the German Criminals

- You are already so decrepit and sick,

Shaking like a broken cart

What are you saving money for, old Noah?

- On stupidity. On boards for the ark. I. Huberman

We will have to read Mr. Diamond again, as he has the ability to express in the most colorful way the thoughts characteristic of the worst part of the Jews.

As we remember, according to racial laws, Jews were considered people who had three of their grandfathers Jewish, or one whose two grandfathers were Jews and who was in the Jewish community or professed Judaism. And the one who did not profess Judaism and whose Jews were only two of the grandfathers and grandmothers? He was not considered a Jew. And the one who has one grandmother or one grandfather were Jews? No, he was not considered Jewish.

These are the facts. But Mr. Diamond needs these facts to be different, and so: "According to these laws, everyone in whose veins Jewish blood flowed was deprived of civil rights. Even the one whose only grandfather was a Jew was considered a Jew" [4, p. 482]. And not ashamed to lie to him, adult uncle?! And also a rabbi, a servant of God...

Further more - "Murder has become a round-the-clock occupation of the Germans" [4, p. 484]. "Little by little, a significant part of the German population was engaged in the planning, construction and maintenance of extermination camps" [4, p. 486]. In general, they did not sleep and did not eat, but only killed and killed.

"More than 7,000 Germans were employed in Auschwitz alone. They prepared hundreds of tons of human ash, which was used as fertilizer in German fields. They rendered thousands of tons of fat from Jewish corpses, from which cheap soap was prepared" [4, p. 488].

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Well, we already know a thing or two about soap. As it is easy to understand, it is impossible to "prepare" the ashes from the burned corpses, it itself is formed during combustion. And they scattered this ashes over quite even Polish fields, by no means exporting them to Germany.

However, I have even read about the fact that "the Germans made flour from Jewish bones and sold it in shops; they made soap from the corpses and sent it as a gift to their wives; they stuffed mattresses with the hair of Jewish women and girls. Six million Jews turned into ashes, flour and soap" [97, p. 275].

As you can see, dear reader, the founder of the State of Israel or the international terrorist Menachem Begin is an even more disgusting liar than Mr. Diamond. But if it is still permissible to consider Diamond an ignoramus, then Menachem Begin is lying consciously.

meanly and vilely - after all, he is, after all, a participant in events and a contemporary (unlike Diamond, who wrote from the other side of the ocean). Menachem Begin certainly knows well: no one has ever made flour from "Jewish bones", much less sold it in stores. No one ever sent soaps made from human fat to their wives (M. Begin would probably say: "from Jewish fat"). Even if the Nazis had such a practice, they exterminated most of the Jews not in camps, but in places of mass executions. Of course, in Babi Yar no one "turned into ashes, flour and soap."

There is only one way to explain these (we will continue to put it mildly) exaggerations: a persistent desire, firstly, to make the crimes of the Nazis even more heinous and large-scale.

Secondly, by the desire to spread these crimes from a handful of scoundrels (who are also guilty to a very different degree) to the entire German people.

Russian Jews have by no means escaped this tendency.

Take, for example, a poem by K. Simonov, which is called just that: "So kill him, kill him!".

If your brother killed a German, If  
a neighbor killed a German,

It's him, not you soldier

And you have no excuse!

So kill him so that he

You weren't on the ground.

Not in your house to groan And veto  
stalked dead. So he wanted, his  
fault - Let his house burn, not  
yours. And let not your wife

And let him be a widow.

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Let not yours cry

And his mother who gave birth

Not yours, but his family Let  
him wait in vain. So kill one!

So kill him soon, how many  
times will you see him,

So many times and kill!

This is how Konstantin Mikhailovich wrote, explaining from different angles why it was necessary to kill "them".

But what is this! Here is Ilya Ehrenburg: "... You cannot convince a German, but you can and should bury a German. The more Germans each soldier kills, the sooner this damned war will end. ...Kill a German, otherwise the German will kill you. There are still many Germans, but all the same, VI den is the end of them: we will kill them. The Germans said they were a people without space. Okay, we'll give each Fritz two arshins. The damned country, which brought so much grief to all mankind, which ruined and saddened our people, will get what it deserves: Germany will become a space without people" [98, p. 111].

People who shot at each other in the war probably have negative feelings towards each other, from distrust and hostility to real severe hatred. It is difficult to love those who killed your loved ones, bombed your cities, who aimed at you, and you are alive because this "someone" missed.

"Oh, how tempting it is to hate another nation, especially when there are personal, such good reasons. You don't have to hate, you can despise, frown in disgust, you can distrust, smile politely, avoiding sensitive issues..." [99, p. 202].

But after all, even the hatred that was cultivated at the state level in the USSR in 1942, 1943, "then, in 1944, in 1945, they began to correct, correct, explain, and then we didn't really want to go into it" [99, With. 152].

Probably, these not the best feelings are inevitable in the warring generation. Those who were bombed. True, I find these feelings much more often in Soviet veterans than in German ones ... Well, all right, even this can be explained by a guilt complex. The Germans consider themselves wrong, a nation of criminals, and therefore they are ready to forgive more than the victims of their crimes. Okay but so be it...

But why do some people think that "you can't allow yourself"? The question is asked: "How could that base, shameful feeling be so strong?" [99, p. 202] And even hating, despising paradise, they do not want to experience these feelings, consider them low and do not

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worthy. Why could the Poles, who suffered no less than the Jews, whose country lay in absolute ruins, in whose country the most terrible extermination camps were located, could reconcile with the Germans?

And other people do not ask themselves D. Granin's questions at all. They simply hate quite naturally, with such simply stuffy malice that one is only amazed.

That is, some Jews would like to make not only the Germans guilty. "In 1995, already under President Jacques Chirac, the responsibility of the French state and also collective guilt were recognized," the Jewish researcher states with satisfaction. And: "The deportation on a racial basis and the persecution of Jews have already been recognized as a fact. All this is inscribed in the common national French memory" [100, p. 167].

So the French are also not sugar, and it is also necessary to shove deeper into their national memory: this is what "you bastards" did to "us"!

But the Germans are, of course, beyond any competition. "To this day, the only supporters in the world of the vile Nazi theory, which identified Hitler with Germany and saw in Hitlerism the revelation of the German soul, are Jews who have not recovered from the shock of that time. Can you blame them? But to understand is not to accept and justify."

Germanophobia sometimes takes repulsive, shameful forms in Israel. A year ago, we hosted the International Congress of Partisans and Resistance Organizations from the War. Greeks, Frenchmen, Belgians, Italians arrived... The only ones whom the Israeli partisans refused to admit to the congress were their German comrades, active participants in the battles with the Nazis, whose only fault was that, as Germans, they belonged to the "people of murderers". This is an extreme example, but it is no exaggeration to say that for many Germanophobes in Israel, the appearance of a "good German" is simply unbearable. ... Some kind of need from the depths of their souls makes them want every German to be a Hitlerite. Evil must be personified; to analyze, to distinguish means to reduce hatred" [101, p. 70].

And they, as you will see, do not at all want to "reduce hatred" and for this purpose personify and distinguish.

Margolin even finds an explanation, as if even an objective one: "Everyone who has the slightest idea of Jewish history knows that its distinguishing feature is inconsistency.

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If you think about the attitude of the Poles, Ukrainians and French towards the Germans, who also experienced a lot of things, then it is not very easy to understand this concentrated anger.

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the protracted Middle Ages. In Hitler's Germany, the Middle Ages erupted volcanically, which, under a thin layer of the last two or three centuries, slumbers to this day in the depths of European civilization. But among the Jews, the Middle Ages is visible and palpable to this day on the very surface of life. It is easier to remove the black caftan from the body than from the soul. At the slightest shock, the ghosts of the past come to life. The complex of the stigmatized people comes to life" [101, p. 69-70].

The only amendment is that it is not the Middle Ages that come to life. At least, not the European Middle Ages with its already universal Christianity, with laws persecuting an individual criminal, and not his entire family and collective, God knows to what generation. The Ancient East comes to life in all its glory - with blood feuds, frightening actions, with fortress walls covered with the skin of enemies.

I don't want to "generalize" once again, and therefore I will say this: the Jews are weaker than the Christian peoples, expressed "the tendency inherent in a decent person to treat himself and everything of his own more exactly than to others and to everything alien" [BE , With. 48]. The ancient Jews, who created their world and at the same time tribal religion, had a different understanding of decency than our older contemporary Dora Stur

man.

Unfortunately, most people who read books about the Holocaust, the extermination of the Jews, and everything that happened in the extermination camps are looking not so much for historical knowledge as for opportunities to tickle their nerves. A kind of horror film, the action of which unfolded in the very reality, and not so long ago. The event is terrible, like a nightmare, but to which there are many witnesses.

But it is worth delving into the issue with other goals, and amazing things immediately become clear.

It is worth taking a closer look - and in Nazi Germany there are many people who did not kill, but saved Jews. In 1993 Steven Spielberg's Schindler's List was released around the world, and tens of millions of people learned about this extraordinary man, Oskar Schindler.

Unfortunately, Thomas Kennelly's book has not been translated into Russian and has not been published in a decent edition. They say that during the premiere of Seventeen Moments of Spring, bursts of laughter were heard in the hall from time to time: the Germans were so amused by the depiction of the realities of the Third Reich in this film. Well, in G. Kennelly's book this is not the case, there the realities are written out in full accordance with the knowledge of not even a historian, but an eyewitness.

Schindler really set a goal for himself: to save as many people of Jewish origin as possible. And he, releasing

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products for the Wehrmacht, included the Jews in the lists of "absolutely necessary" people for this production. The SS men perfectly understood his game, and somehow one of them even said: what, they say, are you trying in vain? These people have no prospects, we will destroy them without exception, if not today, then tomorrow [103, p. 247].

Interestingly, the saved themselves showed one of the most sympathetic Jewish qualities: the ability to remember the good. More



In the childhood of 1945 they gave him... a golden bracelet. It was made from gold crowns taken out of their own mouths by these people. And when Schindler went into hiding in South America after the war (after all, he worked for the Nazi state, that terrible war criminal Schindler!), those rescued by him and their children sent money and food to Schindler. Justice came to him late: hysterical Germanophobia prevented Schindler from being recognized as a righteous man until the sixties. But the people he saved recognized him regardless of the will of their state and the cries of those who. wanted only collective revenge on the Germans.

Sometimes it seems to me that the personal relationships of people - regardless of states and political systems - are the only way to make all the Holocausts of all peoples a dark memory. Something like a disgusting and terrible fairy tale coming from the mists of time along with stories about the Assyrians, the Roman slave trade, colonialism, the Odessa and Kyiv Cheka.

And Schindler was not alone! Here is another book about the salvation of the Bulgarian Jews, published with the characteristic subtitle "Schindler's Second Case" [104]. Some Germans have told me that there are at least five more books, all with the same subtitle, about "the second Schindler case." This is thought provoking...

The Berlin pastor Lichtenberg has been praying "for Jews and non-Aryans" every day since the "crystal night", from the first pogroms in 1938. He prayed publicly and also called his flock. So he prayed until 1941, when he was nevertheless arrested. Lichtenberg was kept in prison for half a year, they tried to "reforge" him. "I am not interested in what articles of your laws I have violated," Lichtenberg said at the trial. "But I did pray for the unfortunate." Pastor Lichtenberg died on the way to Dachau.

The Jewish scholar Emil Fackenheim writes in his book On Christianity after the Holocaust that at least one Christian friend did not give up on him during his difficult years, although he himself was put in danger because of him. Quite a few of the surviving Jews make the same reports: they all had some kind of friends among the "Aryans".

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Today, Germany is overwhelmed by just some repentant psychosis. A wave of tearing clothes on oneself, self-spitting and self-denial is rolling across the country. "We are the people of Otto Skorzeny and Hitler!!!" This mass craze does not seem to me either reasonable or even humanly sympathetic. In the FRG, laws forbid doubting that less than six million Jews were murdered. If you want to express such a doubt, you cannot teach at many, and moreover, at the most prestigious universities. Showing friendliness towards foreigners is considered good manners, and it is indecent to doubt that the Germans are terrible types.

There is such a writer in Germany - Weidle. In 1999, he received a prestigious literary award in Berlin.

- What do you watch on TV?

- Nothing. I can't watch TV.

- Boring programs?

- No. It's just that the TV turned into a big club for the Germans. On TV they show and tell all the time what a disgusting person I am, how bad and cruel the Germans are in general. I hate to hear about it five times a day.

What was there! Nevertheless, the Weidle Prize was given, but they were no longer allowed on television, and a long, non-German noisy, non-European rude process of vilifying Weidle on television and in the press began. At least ten people found it necessary to explain that it was people like Weidle who started two world wars, it is because of people like him that they are still treated with suspicion. The "democratic community" even staged a picket near the Weidle's house, and chanted in chorus: "Weidle is a Nazi!"

Or this: in December 2001, an exhibition dedicated to the "crimes of the Wehrmacht" was being prepared in Berlin. Yes exactly! The purpose of the exhibition was to show the criminality of the Wehrmacht, its, as the propagandists put it, "anti-human nature." In the course of preparation, it turned out that some of the photographs were simply forged ... That is, the photographs themselves are genuine, but what is captured on them is not at all what is written. That corpse of a child among the ruins, as it turned out, was photographed not at all in English Coventry, but in German Cologne. And this photo testifies not to the "atrocities of the Nazi invaders", but to the vindictive moods of the British pilots (in war as in war, but this girl was probably not a member of the NSDAP for five years and did not take part in the SS rally).

Those dead women and children, as it turns out, are not Jews at all, strangled by the villain Weidle with his own hands. These, it turns out, are Germans killed by the NKVD in East Prussia...

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An incredible noise arose, a whole international commission gathered to check the authenticity of the photographs. Some of them were rejected, but still the main goal of the exhibition remained the same - to show how terrible the Germans were and how monstrous it was, this Wehrmacht. With this ideology, the exhibition took place.

Some Germans felt hurt. From the point of view of these monsters, who never became democrats, the Wehrmacht was not a criminal organization at all. Here it is appropriate to note that the Wehrmacht really was the most ordinary national army and did not set any ideological goals at all. Nazi

the state and the National Socialist Workers' Party tried to establish control over the army, they wanted to make it an instrument for carrying out their policy. But the Red Army in Soviet Russia from the very beginning was such a tool, but the Wehrmacht was still created with other goals and did not become a servant of the NSDAP until the end. |

This can be compared with how, after the coup of 1917, the Russian army would have been preserved. With centuries-old traditions, with standards soaked in the dust of the roads of Germany and France, the powder smoke of Leipzig and Borodino. With "I wish you good health" and "your honor", with the St. George crosses and the Knights of St. George. And above this army, struggling with all their might to make it ideological and obedient, the Bolsheviks rush about.

I imagine the scene: a pensive Cossack is sitting, cleaning his saber. Yasha Sverdlov tumbles in - with all the paraphernalia in the form of a black leather jacket, a helmet of the "thought tap" type, a huge revolver, from which, however, Yasha is not able to even hit a cow. He begins to talk about the exploitation of man by man and the need for a world revolution.

- Did you go...

- You are being exploited! You are a victim of capitalism!

- You yourself are a victim ... I would say what. Fuck off, don't bother sub LIU CLEAN.  
|

- I'll complain to Trotsky!

'I'll complain to you, bitch.

... For Soviet Russia, such relations between the army and the political leadership are simply unscientific fiction. But the Wehrmacht lived like this in the Third Reich, sometimes maneuvering, sometimes frankly sending away, as they were called in the troops, "Nazis".

If I say that Wehrmacht officers did not kill many times, but saved people in the occupied territories (including Jews), many will perceive this as a stupid fiction. Including many Germans will perceive.

,. But such a story happened in Vilnius in 1941 ... The fact is that such a person lived in Vilna-Vilnius - Semyon

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Markovich Shapshal, Supreme Khakan of all Karaites. Shapshal served the Russian tsars as long as the empire existed, at one time he was even the Russian ambassador to Iran. After the collapse of the empire, Shapshal lived quietly in Vilna, serving the Karaites as a kind of spiritual leader.

After the occupation of Poland, German officers began to visit Shapshal. Senior officers, in the rank of lieutenant colonel or colonel. Semyon Markovich willingly treated them to coffee and at a good

In German, he told about his adventures, showing me souvenirs brought from different parts of the world. Once Shapshal's guests asked:

— Herr Semyon, do you know that you will be destroyed soon?

- For what?! Shapshal was surprised.

— Why... You're a Jew, aren't you?

— No, I am a Karaite... We have many differences from the Jews.

- Could you write a document about what exactly distinguishes you? |

— Of course... Why is it important?

"Because if the Karaites are Jews, then they will be destroyed along with the Jews. And if this is a completely different people, then they will be treated differently. Will you write? .

- I'll write...

— And do not forget to justify that the Karaites are descendants of the Ostrogoths.

But they are not descendants at all!

- It doesn't matter, you, the main thing, write.

Shapshal chewed his lips, hesitated... He had never dealt with such tasks in the diplomatic service.

— I'm not sure that I can write the right document... A document that will be in the spirit of... |

- Mr. Shapshal, if you do not write a document, it will cost you personally and all your people their lives. Better write that the Karaites are the descendants of the Ostrogoths who converted to Judaism.

But we did not accept Judaism! We disagree with the Jews... We have a similar but completely different faith.

- All the better. Tell us about the fact that the Karaites have nothing to do with the Jews. Tomorrow we will come and help you to write the document.

'Here it is necessary to recall that until the end of the Second World War, Vilna was not a Lithuanian city at all. Vilna was part of the Polish Commonwealth until 1939. The capital of the Republic of Lithuania between 1920 and 1939 was Siauliai. In 1945, Stalin created the Lithuanian Federal Socialist Republic within the USSR. Purging the Poles from the former USSR, he handed over Vilnius and its environs to this new republic.

The next day, the officers went to Shapshal, shredded for a long time what he had written so that the text "corresponded to the spirit." Goebbels sobbed tenderly as he read Shapshal's work as edited by Wehrmacht officers... About "sobbed" - maybe it's also folklore, but because of the timely written document, the Karaites survived as a people - this is a fact.

And the German officers went to the Vilnius ghetto, explained the situation and began to register everyone who wanted to be a Karaite. The SS men didn't like it at all, but they couldn't do anything, the Wehrmacht officers referred to Goebbels' decree. So in the USSR, someone could yell: "Yes, Comrade Kaganovich himself signed it!". According to some sources, they saved three thousand people, according to others - five. |

History has preserved a certain continuation associated with Shapshal. After the Soviet occupation of Lithuania, excavations were carried out by the beginning Moscow archeologist D.B. Fedorov [105]. He and Shap Shalom became friends, and Fedorov tried to open a museum of the history of the Karaites in Vilnius. One day he asked:

- Write down exactly how the Poles exploited the Karaites.
- Why is it important?

"Because if you are proletarians, then it will be easier for me to organize a museum.

Semyon Markovich chewed his lips, thought...

— You know... I have already written a similar document...

For those who are interested: Fedorov managed to give the paper the necessary "correspondence to the spirit", but the museum still did not open.

It is a pity that history is silent about the fate of the German guests of Shapshal, the saviors of several tens of thousands of Karaites throughout Europe and several thousand Jews of Vilnius. Maybe they are living out their lives today - well, if at home, and not in Paraguay. Perhaps one of them is right now telling his ten-year-old Hispanic great-grandson how he walked through the Gothic cities of Europe, crushing mosquitoes on his cheek; then the old man shifts his gaze to the palm trees leaning over Parana, and his own past seems to him an incredible colorful dream.

Well, if so; I am pleased to think that these nice people can still be alive. Because in that terrible era, growling with hatred, sloshing with human blood, their lives could be interrupted a few days or weeks after peaceful conversations with Semyon Markovich over a cup of coffee. If they are not in this world - God forbid, so that immediately and so that in battle.

"We are the people of Hitler and Goebbels!" - modern Germans groan, wring their hands. Hitler's people? Well, which nation is more deserving of this name, one can still argue: "According to Hans Frank (Nazi lawyer who researched

Hitler's bloodline. — A.B.), the grandfather of Adolf Hitler was most likely the Jew Frankenberg" [106, p. 5].

This paternal grandfather, and according to the laws of the rabbinate, Hitler could not be recognized as a Jew. But he is a Jew to the same extent as Lev Gumilev or the publicist Lev Anninsky, and let the racially concerned themselves argue over "whose" he is to a greater extent and according to whose customs. For my people tribal life ended long ago.

But Hitler is Hitler, and Oskar Schindler is definitely an ethnic German. And these Wehrmacht officers are hardly ranked among the righteous of the world. The Germans are the people of Hitler and Goebbels?! To a much greater extent they are the people of Konrad Adenauer, Pastor Lichtenberg, Vilnius friends of Shapshal, Oskar Schindler. And many, many other Schindlers.

And the situation in which the Germans found themselves proves nothing, except for one thing: the Jews are by no means an exceptional nation. So the Germans are now scapegoats, who are also milked. However, the same goats are trying to make the Poles.

## Chapter

### 4 The myth about the Poles-criminals

We are everywhere in a foreign land, and  
when whatever bad weather happens,  
'The Jewish misfortune is doubled

The misfortune of the sheltered people.

#### I. Huberman

Before World War II, nearly three million Ashkenazi Jews lived in Poland. During the time between 1920 and 1939, Polish Jews rapidly assimilated. The total number of births from parents of different nationalities exceeded half a million, and their number grew rapidly.

The same Zionist organizations officially operated in Poland as in the Russian Empire. Only in the USSR they were covered, and in Poland they worked for themselves and worked. The youth militant organization "Beitar", organized by Jabotinsky, was functioning, headed by the future executioner of Deir Yassin, the Jewish terrorist Menachem Begin.

Here it is, one of the paradoxes of Jewish life: the Jews in Poland had something that the Jews in the USSR were completely deprived of. But our mood was pro-Soviet!

"Reading the pre-war emigre press, I could not get rid of an unpleasant feeling and blessed fate that I was free.

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from narrowness and petty nit-picking, and I can relate to Soviet reality with proper objectivity. Sharp anti-Soviet speeches aroused disgust in me. In my book *The Idea of Zionism*, published before the war, there is not a trace of hostility towards the Soviet Union, wrote the former Kiev Jew Y. Margolin (whose father and uncle were rich and famous back in the 20th century). - The difficult years I lived did not affect the objectivity of my thought. I would cease to be myself if I lost the ability to calmly and comprehensively analyze the facts, taking into account all the pros and cons. It is useless to talk to me about the achievements and merits of the Soviet Union. I know everything that can be said in his favor.

The past seven years have made me a convinced and passionate enemy of the Soviet system. I hate this order with all the strength of my heart and with all the energy of my thought. Everything I saw there filled me with horror and disgust for the rest of my life. ... I believe that the fight against the slaveholding, terrorist and inhuman regime that exists there is the first duty of every honest person throughout the world. Tolerance or support of this world shame by people who themselves are on the other side of the Soviet border, under normal European conditions, is unacceptable. I am happy that I am in a situation where I can freely and openly tell everything I know and think about this regime" [101, p. 183-184].

Probably, some Jews will condemn me for these words, but Margolin's position is very, very Jewish... by virtue of already double counting. As long as it wasn't him who was muzzling in the camps, while the Soviet government was pro-Jewish, and the Russians went under the knife, he frowned in disgust: oh, how petty they are, incapable of impartially studying all the facts, these semi-animal goyim! He did not say a word against the Red criminals when the angels did not have time to receive the souls of those shot on Solovki. And how they hit him on the head when the superior race went to the camps, the ingenious children of the Jewess - that's when we yelled! |

"People who are neutral in the face of the Soviet system deserve the same deep contempt as those who considered it possible to be neutral and tolerant towards Auschwitz, Treblinka and Buchenwald. ... In the minds of these people or in their subconsciousness, a deep process of degeneration of the "left ideology" ... into something that smells of slaughter and rotten camp barracks is taking place. If we want to understand the essence of Western sympathy for a system that destroys the core values of the West, we need not be afraid of the word "perversion".

Sympathy for Stalinism stems from the process of internal decay and decay, which began and, perhaps, always in

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took place to a certain extent within European culture" [101, p. 198].

"Perversion is not just to suppress freedom, as was done in previous centuries, but to profane and corrupt. This is where European sweetness finds a special taste, who "play" in combining high ideals with concentration camps and find special "tremors" and "sensations" in the synthesis of police dictatorship with "progressiveness" [101, p. 199].

Only one thing is not clear: is Yu. Margolin capable of referring these words to himself and to many other Polish Jews? If not, we ourselves have no reason not to do so. Until the thunder struck over them themselves, they were engaged in this "perversion" - political or some other, let them sort it out themselves. It was they who "profaned and corrupted" by playing the connection of concentration camps with what they saw as lofty ideals. And there is no less human blood on their plump intellectual hands than on the rolled up sleeves of the most seasoned SS men.

Simultaneously with the assimilation of Jews, the strengthening of the influence of Jewish parties, "the growth of the influence of Nazism led to an increase in Judeophobia in all levels of the Polish state apparatus" [107, p. 69]. About the state - a lie. But in a society of anti-Semitism, it really has become a bit too much ... Another thing is that it would not be bad to ask the question: why are such sentiments growing? That is, if anyone who does not like Jews is a dangerous paranoid, in whose brain a problem that does not really exist, then one conversation: of course, the Poles are simply going crazy.

But who knows... All of a sudden, the Poles were less inclined to anyone, which Mr. Margolin called a perversion. Maybe in their goyish brains, not imbued with the greatness of the Talmud, the "process of internal decay and decay", the process of corrupting freedom and turning it "into something that smacks of slaughter and rotten camp barracks" did not go on so quickly.

If so, then the Poles, it turns out, much less than the Jews "deserve deep contempt." It was not they who supported the disgusting socialist ideas. They, rather, defended themselves FROM THEM.

It is a fact that pro-Nazi parties and groups appeared in Poland at that time: the Knights of the White Eagle, the Falcon, the Phalanx, the Union of Greater Poland.

That in Poland, after the death of J. Pilsudski (1935), they tried to amend the constitution for consideration by the Sejm, restricting the rights of Jews, and then they proposed a bill to introduce a percentage rate in universities (in 1921-1922



Jews among students amounted to 24%, despite the fact that Jews were 8% of the total population).

The bill was not even taken into consideration in the Seimas, but universities had their own rights and often introduced a percentage rate, albeit behind the scenes. Special "Jewish benches" were introduced at the Lvov University and the Lvov Polytechnical Institute. Naturally, the Jews had to listen to the lectures only by sitting on these benches.

In 1932, Yitzhak Yezernitsky, the future Yitzhak Shamir, entered the University of Warsaw. "Like every Jew in this city, I had reason to be afraid ... Many of my classmates, Jewish students, did not appear on the street without some kind of protection against anti-Semitic hooligans, whose aggressiveness was constantly and steadily increasing . ... In a later period of my life, I used to always have a weapon with me ... But in those first weeks in Warsaw, I was annoyed by the need to constantly remember that when going to university, you should put a knife in your pocket ... " [108, p. 19-20].

Poland, to which all of the above applies, disappeared from the map of the world for several years. | September 1939, the German Nazis started the Second World War, and began it with an attack on Poland. By October, everything was over, the occupation began, and it continued until the summer of 1944.

After enjoying the sight of a student walking into the university with a knife (and blaming others for it), we drink from Mr. Diamond's springs of biblical wisdom: "Most shameful was the behavior of the Poles. They meekly handed over to the Germans 2 million 800 thousand Jews out of 3 million 300 thousand living in the country" [1, p. 491].

It is said in an American biting way, but not only are the numbers sucked out of your finger: it will be somewhat more difficult for Diamond to indicate which organization of the Polish state or society "turned over" the Jews to the Nazis. It is known that in 1942 the Polish underground government created a special organization, the Council for Help to Jews (Kada Rotosu'Khu4ot), which included representatives of all political parties of the then Poland. Everyone! This organization used government funds and acted on behalf of the government in exile.

The emissary of the Polish government, Jan Karski, tried many times to talk to the British and Americans: the Nazis are exterminating the Jews! This brave scout put on torn clothes with a Star of David on his sleeve, penetrated the Warsaw ghetto; disguised as a Ukrainian guard, he observed the loading of Jews into freight cars in the camp in Izbica-Lyubelskaya. A living witness and at the same time a representative of influential people, well educated

of the Poles, it was adopted in the highest spheres of Western countries.

"Perhaps there was not a single more or less influential politician left in the British Isles whom he would not try to appeal to" [109, p. 6]. He also spoke with Roosevelt, but the "ruler of the world" "touched the issue of helping the Jews briefly, avoiding any obligations" [109, p. 8].

So the Polish government did everything it could: Jan Karski published a book about his work in the US in English: The History of the Underground State. The book has withstood a circulation of more than 360 thousand copies, and if Mr. Diamond does not know about it, then he has not heard anything about the existence of Byzantium; it happens to American rabbis.

Worse, most modern Jews want to see the Poles as collective anti-Semites and scoundrels, and the US and Britain as the abode of democracy and human rights. But all this is pure ideology, and this position has nothing to do with reality. It was precisely the Anglo-Saxon countries that remained completely indifferent to the Jewish fate. Jews may continue to pray for them - but the facts

just like that.

As for the private behavior of at least some Poles, it sometimes looked like this: "... in 1932, a twenty-year-old boy fell in love with a Polish girl, which happens to the most extreme Zionists. Ten years later, this circumstance saved his life, but in the thirties both families were horrified in Czȳstochowa (her family, strictly Catholic, with traditions, her father was a "legionist" and a member of the Polish Sejm). The marriage was formalized only in 1946, when a storm swept away both Pilsudski's Poland and the patriarchal Jewish way of life. Nothing remains but ruins. There is no one left from the older generation. All died. The two worlds had to collapse in order to destroy the barriers to entry in civil records.

th state.

Prior to this, Pavel had passed through the ghetto, and in 1944 the commandant himself helped him to escape from the German concentration camp. There were no more Jews in Czȳstochowa, but Pavel had a wife. She, risking her life, hid him in her room. To do this, she had to disassemble the oven from the inside. Day after day she took out one brick in a bag so that it would not catch the eye of the neighbors, until a place was formed in the furnace where a person could hide. The German police with dogs once visited this room and did not notice anything. During the six months in the furnace, many of Pavel's habitual feelings and memories burned out. After his release, he accepted the "new Poland", became a journalist, a very capable journalist, editor of a large provincial newspaper. With brother B

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Tel Aviv, the correspondence broke off. We considered him "lost nym".

Over the years came a bitter disappointment. Faced in the soul of this man never dying love for the country of Europe

the Rhenish renaissance and unbreakable fidelity to the one that saved him more than his life - faith in man [101, p. 34-35].

By the way, let's not forget this German commandant who helped the Jew Pavel escape. Perhaps for the racists who preach hatred of the Germans for being Germans, this commandant is not a human being. But do not become like the SS men from Anenerbe and their Jewish students (or teachers? Let them sort it out themselves). And there is reason for us to remember that there was such a worthy person who saved a Jewish prisoner (or maybe not only him).

The situation is opposite in meaning, a "monstrous story" in the family of the future President of Israel, Yitzhak Shamir. Yitzhak Shamir told the author of the article about this after the official conversation. "His father was born in a village not far from Rozhany, where his ancestors also lived. Neighborly relations with the Polish peasants developed very benevolently, even more than that. In the summer, little Itzik used to come here, after which Rozhany, as he recalled, seemed to him a big city. Peasants, friends of the grandfather, the only Jew, and beloved by everyone in the neighborhood, often came to Ezer Nitzky...

When the Germans were approaching Rozhany, sister Miriam and her husband Motl, trying to save themselves from impending doom, fled to the village to their reliable friends. Who could then imagine that they would die not at the hands of the Nazis, but at the will of those who were entrusted with their lives: they were shot by a forester who promised to hide them from the Germans. The same fate befell his father: "He asked for help from old friends, the inhabitants of "his" village," Shamir said, "the same peasants on whose shoulders I loved to climb in childhood; their big smiling faces are still before my eyes. He believed them, but they betrayed and killed him" [108, p. 19].

The story is really monstrous, completely in the spirit of what happened during the pogroms in Russia - people who knew each other personally killed each other. Just to clarify: didn't Rabin's parents have anything to do with "corruption" and "transition"? Maybe the Polish peasants, due to the stupidity inherent in the goyim, did not like red propaganda?

Almost the same thing happened in the town of Jedwabno, and already in droves. Several books have been written about the events in Jedwabno in English and Polish. There are no translations of these books into Russian, and I will refer to two publications available in Russian

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to the reader: in the journal "Lechaim" [110] and in the journal "New Poland" [111].

According to the Jewish author, this story is as follows: "On June 23, 1941, German troops entered the town, and on June 25, the Poles began pogroms against Jews. They killed their neighbors with axes, pierced them with pitchforks, cut out their tongues, gouged out

eyes, drowned in a pond, chopped off their heads. Ordinary inhabitants played football with the severed head of a Hebrew teacher" [110, p. 29].

On July 10, the Nazis ordered the extermination of the Jews in Jedwabno. Then the Poles drove the Jews to the central square, from there they drove them to a shed on the outskirts of the town, into which the bodies of the victims had already been thrown. The Jews were locked up there with a red banner and BURNED alive.

From the Poles' point of view, the story looks somewhat more complicated, because, unlike Mr. Etinger, they did not forget a very important detail: the first time German troops entered Jedwabno in September 1939. On September 28, German troops left Jedwabno, because the town passed into the Soviet zone of occupation, according to a secret agreement between the Third Reich and the USSR on the division of Poland. The Soviet occupation continued for almost two years, and only on June 23, 1941, German troops again entered Jedwabno. Immediately, already on June 25, lynching broke out, and several Jews in Jedwabno and the surrounding towns were killed as collaborating with the Soviet authorities. And then the massacre begins.

In addition... The Poles in New Poland published excerpts from various printed publications and gave the floor to people of different convictions. I admit that the Jews could also say very different words... But Lechaim did not give them such an opportunity.

After the war, the trial of the murderers took place, but it was held behind closed doors, this story was not widely known in Poland. It was only in 2000 that the journalist Jan Tomasz Gross wrote the book *Neighbours*, where he described in detail and harshly the events of these few days.

The population of Jedwabno did not support those few Poles who helped the Jews, and in 1945 they had to leave the town.

Such is the story itself, at least as Gross told it, and it was this version of events that caused a real public outburst in Poland in the spring and summer of 2001. Of course, the story of Jedwabno was perceived differently in Poland. There is a contingent who reacted simply: "This barn was still small! They didn't get everyone." There were people clutching their heads: "What kind of people are we?! Why are we better than the Germans?!"

But, fortunately, the majority of Poles showed a calmer, not purely emotional reaction.

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First, in the history itself, much was not clear. "4600 people in one barn?! But there are no such sheds! 1300 Jews in the barn?! Show us a barn that can fit 1,300 people!" Maybe there were several such sheds? Or were there fewer Jews in that shed? And in general, only 2,100 people lived in all of Jedwabno before the war, of which about 60% were Jews. Where did 4600 and even 1300 Jews come from?! Such

dews, quite in the spirit of the "revisionists", were given. And LIVO is right.

Secondly, the Poles did not at all forget the behavior of many Jews in 1939. Hitler and Stalin divided Poland, and quite a few Jews fled to meet the Soviet troops: hooray! Ours have arrived! By the way, let the reader not forget: the matter is not only in the moral position of those who met the NKVD and the Red Army. They were also state traitors, that is, they committed a serious crime punishable by all codes of all countries of the world.

The Jewish writer speaks about this in a very streamlined way, making it clear that the accusations of the Poles are not serious: "The Poles were looking for those responsible for the Soviet occupation in 1939, which led to the arrests of the Poles by the NKVD" [110, p. 29].

But a little later I have to squeeze it out through my teeth: "Anti-Semitic sentiments in Poland were fueled by the fact that the Polish leadership included several Jews, Jakub Berman and Hilary Mintz. In addition, there were several Jews in the security agencies in responsible positions, and this was cleverly used by anti-Semitic elements" [110, p. thirty]:

As for the "elements", I can't say anything, but I have something to add: the Jews in the Polish communist leadership were from beginning to end proteges of Stalin and returned to Poland with the Soviet army. How these people differ from the burgomasters, who were appointed by the Nazis, is difficult to understand. If they did differ, it was decidedly for the worse, because the henchmen of the Soviets were more merciless and meaner than most burgomasters. |

"The Polish population, with the exception of a small group of communists in the cities and an even smaller group in the countryside, perceived the attack of the USSR and the Soviet system being created here in the same way as the German attack ...

The Jewish population, especially young people, massively welcomed the invading army and the introduction of new orders, including with weapons in their hands.

The second issue is cooperation with the repressive agencies, primarily with the NKVD. At first, all sorts of "militia", "red guards" and "revolutionary committees" were engaged in this, later - "workers' guards" and "civil militia".

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tion. In the cities, they almost entirely consisted of Polish Jews.

"...Polish Jews in civilian clothes, with red sleeves. armbands, armed with rifles, took part widely. also in arrests and deportations," wrote history professor Pan Thomas Strzembosz in the Rzeczpospolita newspaper, and excerpts from his article were reprinted by New Poland [111, p. 69-70],

Soviet troops captured Western Belarus and the West. new Ukraine - that is, not the territory of Poland proper. But even in these eastern regions of the Second Polish-Lithuanian Commonwealth there was a dense Polish population. Ukrainians, Belarusians, Poles, and Jews lived there.

During the short time of the occupation of the eastern regions, from the autumn of 1939 to the summer of 1941, a terrible blow fell precisely on the Poles. And the Jews made up a layer of local agents of the Soviet government. Possibly, old inter-ethnic contradictions appeared in this, and the Poles paid the price for their arrogance towards the Jews. Let it be! But many cases are known when Polish officers of the Home Army had time to change into civilian clothes, lived at home and could well have avoided the arrest of the NKVD. Don't, it was the Jews who put pressure on them, and the Polish guy could well have ended up in the camps on such a denunciation and returned only in 1945. Or he could get to Katyn and not return at all. Why should the Poles forget about it?

In Jedwabno, it began with the massacre of precisely such Jews - collaborators who worked for the NKVD. How does such a reprisal against traitors differ from the murder of Gestapo agents? Nothing!

Whether the Jews like it or not, the behavior of these voluntary informers and agents of Sovietization was just that: high treason and betrayal. After all, citizens of Poland, it turns out, voluntarily went to the service of the occupying army. |

Thirdly, the Poles quite rightly considered the campaign in the press not so much a matter of establishing historical truth,  
how much a political act.

The idea to excavate the place of mass burial of Jews in Jedwabno aroused furious resistance precisely from the Jewish side. It would seem that this is a great opportunity to establish the truth, to prove to the Poles what terrible criminals they are! But the laws of Judaism, it turns out, forbid excavations of the buried...

In Poland, there were many people who agreed with this logic: they say, since there is such a situation, the ashes of the Jews should not be disturbed. Fortunately, another logic won out: Poland is a sovereign state, and on its territory it must follow its own

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laws, and not the customs of the rabbinate. Excavations have been made. In two mass graves, the number of the dead was 300-400 people. Well! There are such sheds that can accommodate 300 people. It's real.

Polish President Kwasniewski has apologized

name and on behalf of the Poles, who experience pain and shame for

this tragedy, asked for forgiveness from the Jewish people. 40% of the Poles were in favor of asking for forgiveness. 35% are categorically against it. Aleksander Kwasniewski acted on behalf of a minority.

— That is, the majority of Poles regard the murder of Jews in Jedwabno quite adequately: as a terrible and disgusting crime. But they also remember those Polish officers who ended up in Katyn because they were handed over to the Soviets by their Jewish peers. And the officers of the NKVD, who left behind a bloody trail in Poland, and their voluntary assistants -

also remember.

In general, in Poland itself it is difficult to come up with some kind of folksy story related to the events of the Second World War. This war left a scary mark on Polish soil. Too many corpses, too many destroyed families, too much heavy and gloomy. The Poles remember too much, their memory stores events that are very different in meaning.

On their land, the Nazis exterminated the Jews. But they exterminated quite often with the help of other Jews! "In the Hitlerite geth there was the so-called Jewish police, which helped to drive their fellow tribesmen to the death camps, then they were sent to the crematoriums themselves"... [112, p. 61].

Here, it must be said, A. Nekrich has somewhat inaccurate data: some figures of the Jewish police not only survived, but were not prosecuted by anyone after the war (it was believed, probably, that a Jew could not be a war criminal). Some of them freely left for the USA, others for Israel.

For example, a certain Kastner, a son of a bitch from the Budapest ghetto, helped the Nazis exterminate several tens of thousands of Jews, and he himself fled to Switzerland along with his relatives, friends and just rich people who managed to provide him with protection.

After the war, the "criminal" Schindler fled to Latin America, and the "victim of fascism" Kastner felt great under the protection of the Allies - after all, one of the "miraculously saved."

In the Lodz ghetto, the Jew Rumkowski was the commandant, and it was this Rumkowski who sent all his relatives from the ghetto to the crematoria. Rumkovsky was the last to be killed, it was this bastard who did not escape. And when, after the death of the ghetto, 800 Jews were saved

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hid in the cellars, it was the Polish police who gave them water and bread [113, p. 583].

In the Warsaw ghetto, the main support of the Nazis was a certain Chernyakov, the main Jewish collaborator. He shot himself in 1943, when the famous uprising began [114]. From which I conclude that he had a weapon (and he used it quite correctly).

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In May 1943, an uprising broke out in the Warsaw ghetto. By that time, only 40 thousand people out of 450 thousand remained in the ghetto - the rest had already been sent to the gas chambers. No more than 7 thousand Jews in the ghetto could fight and had at least some weapons. These people attacked 800 SS men when they entered the ghetto to collect the Jews in another transport. For three days there were street fights. Why be surprised that these 800 SS men could not cope with poorly armed, hungry Jews? Or the fact that, with such a numerical superiority, at least one SS man left on his own feet? Don't know.

In any case, three days later the SS retreated, and a detachment of General Stroop, supported even by artillery, entered the ghetto. Artillery methodically destroyed house after house, block after block, turning city blocks into smoking ruins of NE. Still, several attacks had to be made, most of which were repulsed.

Stroop simply could not help but win, but the Jews, faced with the inevitable death, showed simply exceptional military prowess. Several cases were recorded when Jewish youths lay down under tanks with bundles of grenades, when several people remained to certain death, covering their own from moving.

Did they have no choice? Yes. Is it the courage of the cornered? Yes. But there are different ways to die. The Jews held out for about six weeks. Neither the Nazis, nor themselves, nor the Poles imagined that the ghetto would hold out for so long. About 6 thousand people burned down in the burning ghetto during the fires, 7 thousand Jews were killed in street fighting.

The rest were immediately sent to Treblinka, where they were gassed and burned. It's a pity that we don't know all of them – only a few people escaped from the entire ghetto, and they didn't tell about everyone who deserves to be remembered for their hero ISM.

Mr. Diamond, with his characteristic depth of historical knowledge, believes that "in vain did the Jews cry out for help to the Polish underground army. The Poles hoped that the Germans would solve the Jewish question in Poland for them. They did not foresee what a surprise history was preparing for them. When in July 1944 the Polish underground waged an unequal battle with the Germans in the same Var

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Shave, it turned to the Russians for help. Just as the Poles refused to help the Jews, the Russians refused to help the Poles. The well-armed 150,000-strong Polish army was destroyed. The Germans decided for the Russians their Polish question" [4, p. 490].

Almost so it was, with one important exception: the 150,000th "well-armed" army was simply invented by Diamond. There were rebels from the strength of 16 thousand people, weapons from



they were only light. But the uprising really began in anticipation of the approach of the Soviet army, when the first Soviet tanks

They were included in the suburbs of Warsaw, in Prague.

And the Soviet army deliberately stopped the attack on Warsaw, waited for three days. The Soviet command did not want Warsaw to be liberated by the Craiova Army, subordinate to the London émigré government. The rebellious Poles were almost completely destroyed by the Nazis, the city practically ceased to exist.

`As you can see, Diamond's opinion is at odds with the opinion of Marka Sha - he sees well the operation of the law of retribution. However, when retribution does not concern the Jews, but people of other nations, many Jews are ready to recognize the operation of this law. At least five Russian Jews of different ages and different mental abilities cited the history of these two Warsaw uprisings as an example to me, precisely as a case of action.

the effect of such a law.

It is only strange that for Chernyak, the accomplice of tens and hundreds of thousands of Jews, they do not find words worthy of his actions. And in the ranks of the Poles, those who carried away and hid burnt and wounded Jews are not singled out; Poles who had families of their own and were chased by armed SS men and dusted by German tanks. |

Because even with the traitorous Poles, everything is not quite so unambiguous... The uprising in the Warsaw ghetto was not supported by the Home Army. But the pro-Soviet Army of Ludov, subordinate to the Polish Workers' Party, tried to help, and, among other things, the Poles carried several wounded out of the burning ghetto. These Jews survived until the end of the war.

In another ghetto, in Białyystok, in August 1943 the war went on for six days. According to German data, the Jews killed more than 20, according to the Poles - up to 100 punishers [115, p. 98].

The Jews revolted despite the actions of intimidation: at the entrance to the Nazis in Bialystok, 2,000 people from Lovek were immediately burned alive in the synagogue. And here, for six days, the most real military operations went on. Even the names of some Jews are known. Teenager 15 years old

the alter fired from a sawn-off shotgun at a whole platoon, managed to injure not How many people. A certain girl Dora ran up to the armored car and in

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the emphasis killed a German officer (the next moment she was literally thrown away by several bullets at once). The Nazis crushed the uprising and took up to 30 thousand people to Treblinka, Auschwitz and Majdanek; 10 or 15 of them survived (not thousands - individual people).

The Poles did not help the rebels (there was no Polish military organization in Bialystok), but they hid those they could—

up to thirty people. And what is characteristic - no one betrayed!

As you can see, the Poles occupied very different positions. Some residents of Warsaw were going to watch the Germans crush the ghetto, as if for a performance. There were cases when they pointed out to the Germans - look, they say, mister field gendarme, another one ran there! And other Poles helped, risking their own lives. And how to deduce some kind of collective rule that applies to everyone - I won't know.

It would probably be fairest to say that in conditions without power, when their national state disappeared, the Poles made their own, very different elections. Was there collaboration? Was. But its scale in Poland is so small that it causes surprise and respect. In Western Ukraine, in Lithuania, entire divisions were created that fought on the side of the Nazis, including SS divisions. There has never been anything like it in Poland.

And if the majority of Warsaw did not help the rebels, then many Poles made a completely different choice. For example, these are: |

"For sheltering the Jews, Dr. Vladislav Zapolovich disappeared in Auschwitz, where his wife and son Zbigniew were taken." "In Grushov, a member of the combat youth organization of the Home Army, Kasper Voda, was taken to Auschwitz in November 1943 for harboring Jews, where he died a martyr's death." "For hiding his maid, Kazimir Kolbushevsky, professor of the history of Polish literature, was arrested and taken in a train to Majdanek, where he died on January 20, 1943" [116, p. 275].

It was dangerous to help the Jews: "May 3, 1943. On March 22, in Mshania Dolnya Volksdeutsche, Gelb hanged a peasant by the feet and doomed him to death for saving his fellow Jews" [116, p. 76].

The case of the suburban villager Ludo mira Marshak and his family, who disappeared in Pawiak on March 7, 1944, was widely known for hiding about thirty Jews in a dugout dug out in the garden, including Emmanuel Ringelblum, a chronicler of that uprising in the ghetto, who died along with the rest [117, p. 75].

Messages of this kind are made not only by Poles, but also by Jews: "In 1944, in the town of Sambir, 27 local residents were shot for harboring Jews" [116, p. 64].

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As we can see, there are many examples of how Poles of various social status saved their Jewish acquaintances (and strangers - just like people in serious trouble). Judging by such testimonies, the sheltering of Jews and helping them was of a massive nature: "For helping the Jewish people, the Nazis destroyed about 1000 Poles from Lvov in Balti" [117, p. 275].

The total number of Jews rescued by the Poles is estimated in different ways, but no one gives a figure less than 100,000 people. It is worth reading how kindly, even lovingly, the Poles write about their Jewish friends [118; 119]. I wonder if something similar is published in Israel? Or is it only the hysterical howl of the pro-Poles who have handed over to the Nazis all "their" Jews?

The total number of Poles who helped the Jews is unlikely to ever be named. As of January 1, 1992, out of 9949 Righteous Among the Nations, there were 3558 Poles. That is, a third. Obviously, this is the tip of the iceberg. Not much is known about all of the characters. For example, many Catholic priests sheltered Jews (especially children) in monasteries. For this, they were threatened with death or sent to an extermination camp - and it is not known which is more terrible. But they themselves considered their behavior not a feat, but a natural act of a Christian. Most of these parish priests, monks and nuns would be very embarrassed if they were exaggeratedly praised for such actions. On any pedestal, these people, as a rule, come from the common people, would feel extremely uncomfortable. But the total number of Jewish children saved by Catholic priests exceeds 20,000.

Many of these children did not even remember their parents or remembered them very poorly. All of them were baptized, received Polish names and thus were hidden from the Nazis. And many of them grew up as Poles, in which I personally do not see any trouble at all. If somebody believes that they should have died in the gas chambers, but not renounce their Jewishness, let him stand up and say; Well, it will be very interesting to listen to. |

Many rescuers of the Jews remained unknown simply for family reasons: especially if they hid Jewish children, passing them off as their own. One of my acquaintances in Krakow (he asked not to be named) told me the following family story.... In 1943, his father's older brother observed the next stage of Jews being driven through the streets by the SS... I understand But where and why. There were almost no men in the crowd of suicide bombers - women, many children, of which the smallest were barely

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could go. No matter how the SS men shouted, no matter how the dogs barked, children of 3-4 years old could not move quickly and could hardly crawl.

The guy literally jumped into this stage, grabbed the first two creatures that he reached out to, and shouted to the SS men:

- What are you doing! These are my sons! You are killing Polish children!

The SS man laughed and said:

- Look who you take. Those are the girls...

- Yes! Yes! These are my daughters! Give them to me!

And the women who walked in the crowd of the doomed also became Cree  
chat:

- We know this pan, these are really his children! This is a mistake, the documents  
are simply lost here!

The SS man laughed again and said:

- All right, take them. But let's run fast and take action.

The guy did not allow himself to be persuaded for a long time and on the same day  
"took measures": he took the girls to the church. The priest immediately baptized them  
and made appropriate notes, gave the guy certificates of baptism - and even such as  
if the girls had been baptized two and three years ago. Tellingly, no one reported. Let's note  
this fact!

And I also note the behavior of the SS man. He, this repeated murderer of Jews,  
deservedly should have become at the same time the righteous man of the world -  
because without him the Pole would never have been able to save these girls. The  
same title, in fairness, should be awarded to the commandant of the camp, who released  
Pavel from there. Paradox? Absurd? What to do, this was such a terrible era. If the  
reader wants absolute clarity: here we are, here they are, here is the front line between us,  
he should take another book. Or Simonov, or Menachem Begin - everything is very clear  
with them and it is immediately clear where "ours" are.

And in the family of Pan S.K., thanks to one of these SS men, two foster sisters  
appeared. They did not remember their parents and still consider themselves Polish,  
and they call their savior "dad". How many such families are there in Poland? Only God  
knows about this.

I think what has been said is enough to conclude that accusing the Poles of anti-  
Semitism is both wrong from the point of view of history and highly dishonest. The colossal  
ordeal, six years of Nazi occupation, gave rise to very ... well, very different lines of  
behavior. Of course, there were real criminals among the Poles. Surprisingly not, the  
admiration and respect for the Polish people is caused by the fact that there were few  
of them!

But most Poles, regardless of their inclination to tell national jokes, made a  
surprisingly sympathetic choice. Six years is a period noticeable even on the scale of  
the entire

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life — the Poles stubbornly tried to live according to the laws of a normal society, with  
its laws of mutual assistance. Many people who did not like the Jews at all considered it  
their moral duty to save them. "A specific Polish paradox: on occupied Polish soil, one  
could simultaneously be an anti-Semite, a hero of the anti-Hitler resistance and a  
participant in

operation to rescue the Jews," wrote Pan Adam Michnik in the Obshchaya Gazeta. Frankly speaking, I do not see any paradox. Any person in front of whom children are being killed will want to save them, will help the fugitives from the extermination camps, and so on. I don't see anything wrong with human nature. |

But if a people lives in the country, constituting either 8% or 10% of the population, and the Poles have some reason to believe that this people wants to crush the legitimate Polish government, to establish something in the spirit of the horror that is being done in the Eastern neighbor ... Naturally, they will, saving the Jews from destruction, be wary of them. What is strange about this?

But what about anti-Semites... If the Poles really were a people of anti-Semites, not a single Polish Jew would have survived to the end of the war. And here it is, a fact: about a million Polish Jews survived until the end of the occupation of the country by the German National Socialists. And either half a million, or another million people of "mixed blood". All these people, regardless of their own behavior, owe their lives to

lakam.

War and genocide, Auschwitz crematoria and occupation became the test that revealed the value of many things, including the moral qualities of people and their firmness in the dogmas of Christianity.

In Lvov, Metropolitan of the Greek Catholic Church Andriy Sheptytsky openly spoke out against the genocide. In 1942, he wrote letters personally to Hitler and Himmler (I have no idea whether these messages reached them or not) and addressed the parishioners with the pastoral message "Thou shalt not kill!". In it, he directly called for saving Jews in monasteries.

And in Slovakia, in the same year 1942, a group of Jews, led by a rabbi, turned to the local Catholic bishop: "Help! We are being driven east!" "You will not just be sent to the east," the bishop replied, "you will not just die there from hunger and disease. You will be killed from young to old, women along with children, and this will be the punishment that you deserve for the death of our Lord and Savior.

Here are two priests who were about the same position in the hierarchy, and each of them made a choice.

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If we talk about the roads we choose, why not mention the many choices made by the Jews themselves? Some of them in 1939 fought on the side of the state of which they were citizens. 32,216 Jews died in this war not as soldiers; Let us make the sign of the cross over ourselves. May their native Polish land rest in peace, and may the Kingdom of Heaven be for these people. They did everything in their power to save their homeland and their people. If the crematorium May-

Danek and Treblinka smoked - it was they who had nothing to do with this no relation.

But what about others? "The situation is worse with the Jews. 80% of the Jews sought deliverance from service in the Polish Army, speaking "for themselves" [116, p. 69]. These people not only deserted from the army in wartime (and thereby deserved the death penalty according to the laws of wartime), not only betrayed their homeland in the hour of mortal danger, but also directly helped the SS men to drive their convoys through the streets of Krakow and Lodz. Jewish blood is not only on the SS, but also on them.

The Jews who worked in the police in the ghetto, who killed their relatives in the trains going to Auschwitz, also made their choice.

Why did the idea of collective guilt, the indiscriminate accusation of the Poles as a criminal nation, take such deep roots? Perhaps this explains the judgment of a Jewish teacher who traveled with Israeli teenagers to Poland to show them the places where their ancestors lived. And places where many of their relatives died.

"Association with the victims, accordingly, greatly favors their national moral position. In this association, they can take on the role of a judge: "We are victims, which means we can judge. But there are Germans, Poles, in general, bad people whom we can condemn, but we are good." Negativism towards Poles by Jewish groups from Israel. Despite the fact that the Polish guides themselves are Catholics. They feel a great sense of guilt, quite unconsciously, they had nothing to do with these events. The bad thing is that schoolchildren perceive all this as a natural thing. They transfer this sense of guilt to specific peoples, and this is bad" [120, p. 199].

Yes, this is very bad, Mr. Leshchiner. Bad from a moral point of view; children who consider their people an innocent collective victim, and other peoples a bunch of scoundrels, with a high degree of probability will grow up bad, dishonorable people. In addition, it is very dangerous to raise people who carry a double count in their minds, instinctively dividing people into "us" and "them." And for other peoples, and for their own

leg.

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Chapter 5

The fate of Soviet Jews

Don't go to the other end, Don't  
hang out with thieves, Don't  
steal rings from the red ones,  
They shackle them with shackles...

## A. Severny

"Most of the Jewish population ... living in the Nazi-occupied countries of Western Europe, with the exception of Holland, survived the Holocaust. But even in this country, about 25 percent of the Jews survived, which can not be compared with the negligible proportion of survivors in Poland or Lithuania. Even among the German Jews proper, the majority was not exterminated: about two-thirds of them managed to leave Germany before the ban on the emigration of Jews from this country in the autumn of 1941" [121, p. 94-95].

I will add to this: the Norwegians saved all the Jews who lived in their country: all Norwegian Jews were transported to neutral Sweden. In Denmark, the order for the Jews to wear the yellow star had peculiar consequences: two hours after the issuance of this order, the king and queen of Denmark went out for an evening walk with yellow stars on their clothes. So they walked, bowing to the inhabitants of Copenhagen. The German commandant of the city was indignant. "We cannot do otherwise. If this concerns our subjects, then it concerns us too," the monarchs shrugged. A few hours later, most of those walking along the embankment wore the same stars. The next day almost all the Danes came out of their houses with yellow stars on their clothes. And two days later, all Danish Jews were taken to Sweden on fishing boats through the Kattegat. No sooner had the Nazis left than the Jews began to return home; The King and Queen of Denmark congratulated them on their return and visited some in person.

Field Marshal Mannerheim warned that if the Nazis laid a finger on even one of the 1,700 Jews living in Finland, Finland would break off the alliance with Germany and go to war with it. "We will not tolerate the killing of our citizens," said Mannerheim.

By the way, here is another example of choosing different paths. Alfred Rosenberg, a Baltic German subject of the Russian Empire who studied in Riga and Moscow, became one of Hitler's closest henchmen. And the other ... the other is the general of the tsarist

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Army Mannerheim! The historical fate is one, the people are one, but the paths are different.

The populations of Holland, Belgium, and France also did little to help the Nazis; Yes, individual sons of bitches. Most of the Jews in these countries survived until the end of the war.

Already in Poland, the ratio of those killed and those who survived to the end of the war is completely different: the number of dead is the same or even more than that of the living.

Things are even worse in Lithuania. Here, at best, 10% of the former Jewish population survived until the end of the war. Very often the Jews were exterminated not by the German Nazis, but by the population itself. "In Kaunas on June 25-26, 1941, Lithuanian fascists killed 1,500 Jews, burned dozens of Jewish houses and synagogues. Another 23,000 Jews were killed over the next few days" [122, p. 64].

"In Lithuania, in Kovno, a partisan detachment of Klimatis carried out a pogrom. During the pogrom on the night of June 25-26, 1,500 Jews were killed, several synagogues were set on fire or otherwise destroyed, and the Jewish quarter, in which there were 60 houses, was burned. In the following days, 2,300 Jews were neutralized in the same way. In other regions of the country, similar operations were carried out, following the Kovna model, although on a smaller scale, and they extended here and to the communists who remained in the localities" [123, p. 129].

The plans of the Nazis included creating the impression that neonis, and the local population itself, began the extermination of the Jews, that "hatred of the Jews among the population of the occupied. areas was universal and spontaneous" [123, p. 127].

In a report dated October 15, 1941, presented to Himmler by SS Brigadier General Stahler on the activities of the "Group A", which operated in Belarus and the Baltic states, it follows that although "true to orders, the police were ready to solve the Jewish question with all measures and with with all determination" [123, p. 127], "it was no less important to establish for the future as an indisputable and provable fact that the liberated population, on their own initiative, resorted to the most severe measures against the Bolsheviks and Jews, without it being possible to detect the presence of instructions from the German authorities » [123, p. 128-129].

Such a policy made it possible not only to shift dirty work to others, but also to take the pose of liberators: they say, as soon as we overthrew Soviet power, the people themselves exterminated their tormentors and exploiters. Sometimes this was possible: in Latvia, the thunders were called up by "correspondingly influencing the Latvian auxiliary police. During the pogrom, all the Sea Nagogas were destroyed, and about 400 Jews were killed. As in Riga

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soon there was a general calm, further pogroms of a hundred  
whether impossible.

Both in Kovno and in Riga, as far as it was possible, cinematographic and photographic images were taken, establishing that the first spontaneous pogroms of Jews and Communists were carried out by Lithuanians and Letts" [123, p. 129-130].



"In Estonia, with a relatively small number of Jews in the country, it was not possible to cause pogroms..." [123, p. 130].

According to the American professor of Latvian origin Andreas Estergalis, before the Germans came to Latvia, 23,000 Jews were killed. In Riga, the choral synagogue was burnt down along with 1,500 Jews who had fled there to seek "refuge in God's temple" [124, p. 78-79].

So it's not just about incitement. The peoples of the Baltic States, except perhaps the Estonians, rose to pogroms even before the arrival of the Nazis, at a time when the Soviet army was no longer in the country, and the Nazis were not yet. That is, the situation Ed vabno, almost unique in Poland, Lithuania and Latvia has become typical. Why? Yes, for the same reason that it was Yedwabno: because among the Jewish population of these countries too many welcomed the Red Army as their own. army. That is, too many Jews in these countries have stained themselves with betrayal, treason and cooperation with the occupiers.'

Assistance to any occupants by Polish and Latvian Jews is treason.

"Among the underground Communist Party of Latvia, among those who joyfully welcomed the Red Army, there were a large number of Jews. Woe to the Jews, the first commissar of the NKVD of Latvia - for only three months - was the Jew Sergey Shustev" [124, p. 78]. The same situation is in Lithuania.

In Western Ukraine - the same thing. Khonigsman writes in his book about many Jews that they were killed by "local Nazis" and not by the Germans, but he also explains the reason: "The Jews of Volhynia, Stanislavshchyna and Podolia actively helped the formation of the West Ukrainian People's Republic and its army" [107, p. . 75].

But if, in comparison with Poland, the Baltic countries looked less prosperous, then, in comparison with Belarus and Ukraine, the population here was incomparably more humane and more decent in relation to the Jews.

' You can treat Poland, Lithuania and Latvia as you like - but they were independent states, with their own borders, horses and armies. Their subjects, including the Jews, were citizens of these states. Among other things, they served in the armies of these states and took the military oath.

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Referring to Mark Dvorzhetsky's book published by the Jewish People's Union in France and the Jewish National Workers' Union in America in 1948, Solomon Schwartz shows that only a very small part of the population of Vilna helped the Jews. But...

Many professors of Vilnius University (Dvorzhetsky names seven names) secretly and at great risk to himself and

of their families helped the Jews: they hid them, gave food and money, sold things for them, etc. The director of the Vilna archive, together with a Lithuanian teacher and a Polish nun, saved twelve Jews. Many Jews were rescued by Polish women. Dvorzhetsky names three - apparently the most active - each of whom saved several dozen people. Many Polish housekeepers and nannies rescued the children of their masters. |

Many Catholic priests, Lithuanians and Poles, not only saved Jews themselves, but also called on parishioners (at least seven or eight of them were hanged for this).

The abbess of a Benedictine monastery near Vilna hid 17 Jews associated with the organization of the Resistance in the Vilna ghetto. In the same monastery in November 1941, representatives of the Vilna underground met with a courier from the Warsaw ghetto (this courier was a Pole). The other two couriers of the Vilna ghetto are Poles. One of them died.

"I believe that the number of Poles and Christians in general who sheltered Jews was much greater than is known. The rural Poles showed much more cordiality than the townspeople. And, probably, a much larger number of Poles would have sheltered the Jews, if not for the panic fear that Jews would be found in them. The Germans hung a man (he was a Jew) on the Cathedral Square in Vilna, put up posters in the streets and announced in the newspapers that he was a Christian, punished for helping Jews; the corpse hung like this for several days" [123, p. 345-346].

In the city of Vilna alone, despite the readiness of many Lithuanians to deal with Jews, more Jews were saved than in Ukraine and Belarus taken together. As you can see, here, too, the population chose different, very different paths-roads.

And in the indigenous Slavic countries, Belarus and Ukraine, the people chose other strategies - either complete passivity, or active cooperation with the Nazis.

In Western Ukraine, one can clearly see how Poles and Ukrainians treated Jews differently. In Sambir, 27 Poles were shot for harboring Jews. For the same thing, up to 1000 Poles were taken out of Lvov and shot. And at the same time in

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In Lvov, the Nazis, who later formed the Nachtigall Battalion, killed on their own initiative from June 30 to July 3, 1941, 400 Jews ... There were hundreds, maybe several thousand of them in all the occupied territories. The majority of the local population took the position of an outside observer" [107, p. 65]. "Whose" is he, the SS battalion with the poetic name "Nahti gal" ("nightingale" in German), is well known - the Ukrainian Nazis. The Poles would not have been taken there even if they wanted to.

bodies.

Pan Adam Michnik in Poland can and always could state his position aloud [125, p. 65-69]. In the Ukrainian environment, he could not behave in such a way.

As a result, here is a terrible statistic. In January 1939, there were three and a half million Jews in the USSR. After the annexation of the Polish territories, there were more than five million of them, which gives the fourth place among the peoples of the USSR after the Russians, Ukrainians and Belarusians.

In 1946, about 1,800,000 Jews live in the USSR, which is the eleventh largest.

Because "of the 2.75-2.9 million Jews who ended up in the occupied territory of the USSR, less than one percent was saved (there is no exact data on the number of saved Jews)" [126, p. 65].

Interestingly, in all European countries, the extermination of Jews began in December 1941, after the attack on the USSR.

The Nazis themselves behaved in the USSR in a completely different way than in other countries (including not like in Poland). From the very beginning, they declared that they were going to fight against "Judeo-Bolshevism." The leaflets that they scattered over the territory of the USSR said that the Jews seized power in Russia and turned the population of the country into slaves, into serf Jewish commissars; that the patriots of Russia were shot by the Jewish authorities. That the peoples of Russia do not need this accursed power and that they must send the Jews and Communists to hell and go straight to Moscow together with the German army in order to free themselves from the yoke of the Communists and accursed Jews.

Everywhere the extermination of the Jews took place in several stages:

1. Highlight - yellow star, etc.
2. Concentration in the ghetto.
3. Sending to the extermination camps.

In the USSR, all this was not. Jews were not concentrated anywhere, but were killed as soon as they got to them. The famous mass execution at Babi Yar took place on the tenth day after the beginning of the occupation. In Kyiv, there was no registration, no badges, and so on.

Everywhere the German army handed over the rule to the occupation administration, and it exterminated the Jews. In the USSR, the Wehrmacht

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took part in surrounding the place of execution, sometimes in gathering Jews.

When a military unit is captured, the selection of prisoners of war, the isolation and immediate killing of Jews and communists

carried out by the Wehrmacht.

Ordinary prisoners of war of the Polish army were sent to the ghetto, where they shared the fate of the rest of the Jews. Jewish officers of the Polish army were kept in camps along with non-Jews, and many of them managed to escape.

In Europe, there was no mass participation of Germans in the genocide. In Treblinka, Sobibor and Belzec, where about a million and a half Jews were exterminated, there were only about a hundred Germans and about 400 Ukrainians.

In Europe, the Nazis followed their own Nuremberg Laws: children of mixed marriages and fellow Jews were not destroyed, and only a person in whom Jewish blood predominated was considered a Jew.

IN THE USSR. However, from the beginning of 1942, "the occupying authorities decided that even quarter-breeds (if one grandfather or one grandmother were Jews) were to be destroyed [126, p. 32].

Finally, in Europe, Jews were exterminated secretly, this was one of the most terrible secrets of the Nazis. In the USSR, the extermination took place almost publicly. All of Kyiv knew what was happening at Babi Yar.

What is surprising: this did not affect the desire of the population to help the victims! Moreover, there were many active "local" helpers, and these local helpers often did the bulk of the "dirty work."

In other countries, the local police guarded the Jews in the ghettos, escorted them to the extermination camps, but never took part in their extermination. And in the USSR - accepted.

In addition, it was the local residents who helped to identify the Jews. Without the help of local agents, the Nazis simply would not have been able to identify Soviet Jews. According to the religious principle, it would hardly have been possible to find them, the archives in the USSR were destroyed or taken out, and it is not so difficult to "lose" a passport. Without volunteers, the Nazis would have spent a long time trying to figure out who was a Jew and who was not a Jew. Without them, Babi Yar would have been completely impossible.

Indeed, after all, in 1939, 846.3 thousand inhabitants lived in Kyiv. Well, who prevented the twenty or forty thousand Jews who remained in the city from dissolving into the millionth population? I don't even say: what would happen if all the inhabitants of the city appeared at the assembly points at the announcement of the Nazis, like the Danes who put on yellow stars? But let's take an even more passive form of resistance: how could the Nazis find the Jews if they didn't come to the rally points themselves? What if they took it and didn't show up?

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Such submissive to the point of stupidity, annoyingly passive behavior of the Jews was possible only in one case - if they did not see the ways to salvation. In Poland they saw, but in Ukraine -

No. Because in at least a few cases the Jews tried to hide, guessing what awaits them in the near future... And they were invariably betrayed! The local police, who knew local conditions perfectly and spoke Russian and Ukrainian, guessed where this or that Jew might hide, and invariably there were those who pointed to the barn, cellar or closet in which the unfortunate man was hiding. There were literally a few cases throughout Kyiv when a Jew was nevertheless successfully hidden by close people.

But, which is completely unbelievable, very often fellow Jews "surrendered" or, in any case, did not interfere with the immigration of a husband or wife. The history of the Polish woman, who hid her Jewish husband in the oven for six months, did not smell here.

Several cases were recorded when women, leaving for Babi Yar, entrusted their neighbors or friends with young children. Those who were entrusted with them did not always hand them over to the Nazis, but there was always someone who denounced them. The Nazis first gave these scammers some small things, such as a pack of cigarettes or a coat that still retains the warmth of the body of a just murdered Jew (however, they also gave blouses, shirts, skirts, dresses taken from the exterminated; and they took the "rewarded" ones!). And then the Nazis did not reward the informers at all, and the flow still did not dry up.

The number of Jewish children who nevertheless survived Babi Yar, adopted or adopted by the inhabitants of Kyiv, hardly exceeds ten people. There are no official statistics, and witnesses name just a few names. Let me remind you that five people were not killed, but wounded and got out of the ditch after being shot. It turns out that the chance of being "unfinished" and the chance of not being issued were approximately equal.

"Almost all Jewish authors of memoirs spoke about a fact that struck them: former school friends, neighbors, colleagues suddenly began to refuse them any help when they needed to spend only one night, get a piece of bread, etc. Was the fear of the invaders the only reason? Indeed, in the same period they helped escaped prisoners of war, and the punishment was the same" [127, p. 40-41]. Let me remind you: in Germany, Jews they knew were often helped.

According to the Office for Repatriation under the Council of Ministers of the USSR, during the occupation, 11,428 Jews died from the USSR to Germany [128, p. 103]. All of them, of course, concealed their origin, but here's what's interesting: most of all they were afraid to run into acquaintances, fellow countrymen - that is, those who knew their "real origin". Those who can you

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give, feared more than the Nazis! By the way, some people in Germany really liked it.

And it turns out that the unique policy of the Nazis in the occupied USSR was possible because it was supported by a huge number of local residents: Ukrainians, Belarusians and

Russians. Supported more actively than the population of not only Poland, but also Germany.

This conclusion is confirmed by the following fact: during the occupation, "from two hundred to four hundred periodicals in Russian, Ukrainian and Belarusian languages" were published [127, p. 38].

Many of these publications were factory editions with slightly changed titles. Up to the anecdotal: "The newspaper of the Mariupol plant named after the former Ilyich." One should not think that these newspapers were small and existed strictly at the expense of handouts from the Nazis. Nothing like this! "The circulation of such newspapers as Novy Put (Smolensk) and Rech (Oryol) reached 100,000 copies" [127, p. 133].

At least such a creation from one such newspaper speaks about the content:

All Jews and Jews, do not go anywhere.

A Jew is in charge of a collective farm, a peasant rummages through the manure.

For a long time we lived in trouble and did not expect help,

Thank God, Hitler saved from the Jewish bastards [129, p. 145 ].

In this press, the genocide was practically not hidden! Right down to the statistics: there used to be so many Jews, and now there are so many. This press wrote a lot about the ghetto, about the extermination of Jews in other European countries. They were also beaten out of sympathy for the Kevri. Data were cited: when deportations began in France, some of them put on yellow stars, but were immediately arrested.

The newspaper "Voice of Crimea" began to be published a day after the extermination of 14,000 Jews in Simferopol, and in its very first issue there are 3 articles justifying and declaring the need to get rid of Jewry.

Some of the Jews who were arrested in the early 1950s were most struck by the NKVD: did the NKVD investigators speak to them in the language of those occupation newspapers! For example, "Myths about the atrocities of Jewish doctors who helped the NKVD" [127, p. 41], were also published in the occupational press. Myths or non-myths - it's hard to make out, but what is the source of inspiration!

It is generally accepted that this is due to the "influence of bourgeois propaganda." But maybe that's not the only thing?

Is it any wonder that "many who survived the Shoah did not want to tell their children and grandchildren about their experiences? Some confessed that they were talking about what they had seen for the first time" [130, p. 68]. After all, the Jews who survived the Shoah knew perfectly well that not only was the occupied

you wanted to destroy them. It is not easy to live with such a person, and

children want to cover.

This lack of perspective, the sense of the senselessness of resistance, of being abandoned in a merciless world, apparently made the Jews so passive. In the western regions of Belarus and Ukraine, which were part of the Commonwealth, it was still different. There were ghettos and uprisings in the ghetto, almost like in Poland.

Well, another surprise. The SS Sonderführer wrote in July 1941 to the representative of the Reich Ministry for the Occupied Regions at the High Command of the Army:

"... It is amazing how little the Jews are aware of our attitude towards them and how we treat Jews in Germany and not so far away Warsaw. Were it not for this ignorance, it would be unthinkable on their part to ask whether we draw a distinction in Germany between Jews and other citizens. Even if they did not expect that under German rule they would enjoy the same rights as the Russians, they still thought that we would leave them alone if they continued to work diligently [123, p. 1.26].

The Nazi blow was also terrible because it was sudden. And it is necessary to distinguish between Belarus and Ukraine. According to the "confidant of the German command" — a Belarusian from Lithuania, who first came to Belarus in August 1942 — "there is no Jewish question for Belarusians. For them, this is a purely German matter, which does not concern the Belarusians. And here the Soviet upbringing did not know the difference between races. Everyone sympathizes with the Jews and pities them, but they look at the Germans as barbarians and executioners of the Jews...: a Jew, they say, is the same person as a Belarusian" [123, p. 132].

But at the same time, from the report of the German "imperial security police": "The bitterness of the Ukrainian population against the Jews is extremely great, since they are considered responsible for the explosions in Kyiv. They are looked at in the same way as informers and agents of the NKVD who organized terror against the Ukrainian people" [123, p. 133].

In Belarus in October 1941, "... the local population, when left to its own devices, refrains from any action against the Jews. True, there are collective statements from the population about the terror by the Jews under the Soviet regime, or they complain about the new tricks of the Jews, but they are not ready to take any part in the pogroms" [123, p. 131].

In the materials of the Nuremberg Trials there is an official German report on how the Russian police killed 6,500 Jews in Borisov on October 20 and 21, 1941. At the same time, the author

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The report notes that the extermination of the Jews did not at all meet with mass sympathy among the population.

"The eyes of the latter (non-Jews. - A.B.) expressed either complete apathy or horror, since the scenes played out on the street were terrible. Non-Jews, perhaps even on the eve of the extermination of the Jews, believed that the Jews deserved their fate; but the next day there was a feeling: "Who ordered such a thing? How was it possible to kill 6,500 Jews all at once? Jews are being killed now, but when will our turn come? What did these poor Jews do? They were just working. The truly guilty, of course, are out of danger" [123, p. 134-135].

From the report of Dr. Joachim Kausch in June 1943, after an "inspection tour" in the Ukraine and Crimea:

"Ukrainians rather indifferently observed the extermination of Jews. During the last operations to exterminate the Jews last winter, several villages resisted" [123, p. 133].

But all these are variations within the same. On the territory of the USSR, the Jews were faced with a simple and harsh alternative - flight or death. If it was not possible to run after the Soviet troops, they fled to the forests. Among them were people who were completely unprepared for life outside of civilization, sick, burdened with families, and who fled on the eve of the winter of 1941/42. Often the Jews did not think of anything - just to get into the forest, and there come what may.

An amazing phenomenon arose of itself: family camps, where thousands and tens of thousands of refugees accumulated. In such camps, involuntarily, the formation of Jewish partisan detachments took place - it was necessary to protect their families. These Jews, as a rule, did not have their own weapons and obtained them in battle or bought them from policemen, criminals or (through third parties) from German soldiers.

Partisan detachments sprang up like mushrooms after the Rain, but even young, combat-ready Jews who wanted to join a partisan detachment sometimes had strange difficulties ... "Being accepted into a Soviet detachment was not an easy task. There were separate Russian detachments that, on principle, did not accept Jews. They motivated this by the fact that the Jews would not know how and do not want to fight."

So the weapon was needed not only to fight off the Germans. No less dangerous for the Jews in the family camps were partisan detachments of Belarusians and especially Ukrainians: these detachments willingly attacked the Jews.

For the partisans of the pro-Soviet direction, the Jews were still "one of their own", and even then purely theoretically. Let's put it this way: the Soviets did not profess an ideology that would force

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them to be hostile to the Jews. But even here there were commanders of partisan detachments who, without any orders, did not like the



Rays and did not take them to themselves. Or a group was formed in the detachment that did not want to deal with the Jews: ideologically or simply out of an ingrained habit, not to accept Jews in their affairs.

It would seem that the Jews should simply be ideal partisans: they could not in any way go over to the enemy. But there is information that the Nazis used the Jews as their spies, precisely because of their reputation. I do not rule out that in some cases it could have been so, but what is behind this information: the honest work of a Jewish agent for the Gestapo (which is very difficult to imagine) or the sending of an agent whose family was taken hostage (which is already easier to imagine). And for sure, for one real Nazi agent, there were more than a dozen fake ones.

There was a case when a Jewish family with a five-year-old child was shot near the city of Borisov in a partisan detachment: as if they were sent by the Germans [131, p. 90].

In another case, a radio message from the Center came to a partisan battalion in the Mstis Lavlya area: "According to the available accurate data, the Germans are sending Jews from the ghetto to poison the wells in the partisan concentration areas" [132, p. 91].

`So guess what it is. Military confusion, the wildest confusion, a real Nazi provocation? Or a provocation of an anti-Semitic agent introduced to the Nazis? Or a deliberate provocation by the Center itself, which does not want to litter the partisan detachments with Jews?

In any case, there was a radiogram, and it did its job. Even a Jew accepted into the Soviet detachment could well expect such a radiogram to arrive, and they would deal with him according to the laws of wartime. Or that in battle he will receive a bullet in the back from "his own" - if this "own" remembers how his village was "dispossessed" by a detachment of some "commissar Kalsoner" or "communist Rabinovich".

For now, we are talking about Soviet partisan detachments subordinate to Moscow. But every political force had "their own" detachments - that is, every nationalist party or party. According to Bandera's ideology, Jews could and should have been saved and taken into their detachments if they were patriots of Ukraine. But many subordinates of Bandera did not recognize this idea, they did not allow Ukrainian patriotism of the Jews and slaughtered all the Jews they could get to.

Home Army. treated the Jews very sympathetically, but also with the Soviet partisans, and. fought with Ukrainian nationalists to the last drop of blood.

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And what is the difference in the attitude towards the Jews of the partisan detachments "Polesie" and "Lugovoy" - it is generally impossible to understand. It seems that the only difference is that the fighters of "Polesie" are Jewish

they were shot, and Lugovoi was drowned.

How emaciated, poorly armed people should act and what to do when they meet someone in the forest, by what signs they recognize their fate - God knows. After all, this family with a five-year-old child (the child was also shot as a spy?) probably also hoped for something.

There were also food problems. Winter was closing in, the countryside had already begun to be "collectivized", many foodstuffs were requisitioned, and the sumptuous harvest of 1941 was partly burned down right in the fields. In the countryside, Jews who fled to the forests often caused discontent: both in partisan detachments and in family camps, they "lived at the expense of the village, which was already devastated by the war" [123, p. 135]. "There were separate Russian detachments in Lipichskaya Pushcha, which provided food for family camps from their own products" [123, p. 151]. But because these units are mentioned, they were an exception. Much more often the Jews had to take up arms in order to knock bread out of the rural population. And this partisan "surplus appraisal" provoked response actions – both by the Ukrainian peasants themselves, who easily obtained sawn-off shotguns, and in the form of complaints to "their" partisan detachments.

It is believed that of all the Ukrainian lands in Volhynia, the Jews were the best, allegedly because the partisans controlled most of the territory. But remember - this is not a long-standing territory of Poland! And a significant part of it is controlled by the Craiova Army.

There is a lot of evidence that partisans attacked small towns and villages and helped Jews escape from the ghetto. But, firstly, it was mainly Jewish partisan detachments that did all this. Secondly, it looked very different ...

The Zhukov detachment attacked Sverzh and rescued 170 Jews there. It was a Jewish partisan detachment!

In Kossovo, the Shchors detachment rescued 3,000 Jews (there were also quite a few Jews in the Shchors detachment). But one of those who survived in Kossovo, David Leibovich, paints the following picture: "After the battle, which lasted four hours, the partisans again went into the forest. They took with them young people from among our (Jewish - A.B.) workers. They did not agree to take the older and weaker Jews and left them in the city. My brother and I went with the partisans into the forest. On the morning of Monday, August 3, the Germans arrived from the surrounding area and shot all the surviving Jews" [123, p. 159].

On the whole, both the underground and the Soviet authorities in Moscow ignored the Holocaust.

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In all partisan leaflets distributed in Belorussia and the Baltic states, there is only one mention of the genocide of Jews: in Lithuania. In the appeal of the Union for the Liberation of Lithuania, published in the first issue of the underground

newspaper "Fatherland Front" from | June 1943, called on Lithuanian police and soldiers to resist attempts to use them to exterminate "Jews and other peoples."

"You must be aware that the Germans want to destroy the Lithuanian people. First, they destroy us morally, trying to turn all Lithuanians into executioners. Later, the Germans will shoot us, just like the Jews, and in their defense before the white world they will refer to the fact that the Lithuanians are a spoiled people, executioners and sadists.

It is unlikely that the author or authors of the leaflet knew (knew) about the German documents cited above ... Most likely, a healthy peasant instinct worked.

The Communist Party, so to speak, "internationalists in life", was also silent. At the end of the summer of 1942, the Central Committee of the Communist Party of Belarus issued an appeal "Hitler the Liberator" - a liberator from life. But even here there is not a word about the Jews.

K | May 1943 in Belarus received and distributed the appeal "To the working people of Belarus" signed by the Secretary of the Central Committee of the Communist Party of Belarus Ponomarenko and Chairman of the Supreme Council of Belarus Natalevich. It speaks very energetically about "the extermination of our people by the Nazis" and that "in the region of Vitebsk alone, more than 40,000 women, old people and children have recently been killed, burned and poisoned." But not a word about the nationality of the destroyed.

In general, the underground ignored the policy of extermination of the Jews. In the books that came out in the USSR after the war, in the memoir literature, there is also no mention. In the memoirs of Vershigora and Kovpak you will not find any mention of the Jewish problem, and partisans with Jewish names are mentioned sporadically. "I talked a lot with Kolka the Wise ... But I never knew that the most daring submachine gunner of the third company, Kolka the Wise, was a Jew." From all subsequent editions of memoirs (P. Vershigory. - A.B.), this fragment was withdrawn" [132, p. 87].

In the USSR, they tried to forget about the Holocaust so much that even the names of Babi Yar or the Minsk ghetto were unknown to very many. But these are, so to speak, products for internal use. In the international arena, the Soviet government was very afraid of publicity about "Jewish Soviet power." By that time, the Soviet government already really wanted to be not an international, but a national government.

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At the same time, I really did not want the news that the Soviets. Kiev Jews found themselves in a worse position than Polish or French Jews.

As a result, the Soviet government at the official level never made a single sound in defense of the Jews. And at the same

time in articles specially intended for the American press, Ehrenburg writes that "in Kharkov, Vilna, Lvov there were cases of execution for saving Jews. This did not stop noble people" [123, p. 137]. But he can name only 10 cases, with a total of 24 rescued (and even then the data is mostly unreliable).

Immediately after the war, the Emes publishing house in Moscow published a number of books written by Jewish partisans or Jews about the Jewish Resistance. The information given in these books was even more fantastic than in the works of Ehrenburg. For example, G. Smolyar reported that a group of women had organized in Minsk and saved several dozen children from the Minsk ghetto. No one, except G. Smolyar, has ever heard anything about these women.

The Jews themselves, with their stubbornly pro-Soviet, rosy orientation, helped a lot to lie about how they were saved. Many American newspapers published reports that in Belarus the protest against the policy of genocide took on mass forms: "... in Belarus, hundreds of Russian peasants were executed by the Nazis for appealing to the military and police authorities against the extermination of Jews.

In the village of Ushtasha, the peasant population went in a religious procession with icons and crosses to the main premises of the Nazis in order to ask at the last moment for the preservation of the lives of two hundred Jews, who at that time were being led to the execution. The Nazis opened fire on the procession and killed 107 people before the demonstrators had time to scatter to escape the bullets" [123, p. 137-138]. |

It is interesting that just in those years when the USSR was making noise to the whole world about how its subjects saved Jews, information about the Holocaust was suppressed inside the USSR itself, as much as possible. And, of course, it is necessary to study the real history of Jewish partisanship not on the basis of propaganda materials intended for the gullible outside the USSR.

Of interest are the materials collected in Poland immediately after the war. In May 1945, in Lodz, former partisans organized the Union of Partisans - that is, the union of former partisans. "Pakhakh" - "Partizan-Khail-Khaluts". However, they did not intend to stay in Poland, but began to make their way to Austria, then to Italy, in order to leave for Palestine or (a minority) for America. It is no coincidence that in his memoirs, General Anders cites transcripts

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mu conversation with Stalin: Stalin directly advises against taking Jews into the Polish Army: unreliable soldiers will break out of the USSR and run away [123, p. 290-291].

Within the framework of the Union, already at its formation, a Historical Commission was created. Its chairman, Moshe Kaganovich, himself a former partisan, born in the town of Ilye near Lida, published in Rome in 1948 the book "Jewish Participation in the Partisan Movement."

living in Soviet Russia".

It is amazing, but having already received a bloody lesson, Moshe Kaganovich talks about the partisan movement in Poland itself by the way, but he has great sympathy for the USSR, tremendous confidence in Soviet propaganda. It would seem, well, he would publish his memoirs in Moscow! So no...

S. Schwartz notes another feature of the book: "... the author's downright bloodthirsty attitude towards the Germans, in which the influence of Hitler's infection is felt and which makes the author unable to put the cruelty of Jewish partisans towards the Germans and those who helped them into correct historical perspective. It can and must be recognized that in the conditions of the embryonic existence of human society, cruel revenge with retribution equal for equal is not just a manifestation of cruelty, but a rudimentary form of law. And one cannot condemn the Jews of the occupied regions because the bloody revelry of Hitler's madness brought them back to these primitive notions. But it is difficult, for example, to come to terms with the fact that the author, in a situation of peace, three years after the annihilating defeat of Hitlerism, not so much explains historically and psychologically, as glorifies the Jewish partisans of the captured Germans "Jewish death" according to the terrible, established by Hitler, samples" [123, p. 152].

Solomon Schwartz is cunning: not all partisans turned into two-legged beasts. For some reason, the "bloody revelry of Hitler's madness" did not force the Polish partisans from the Home Army to burn captured Nazis alive, drown them in latrines, or impale them. By the way, here is another lie: the Germans themselves did not practice anything of the kind, so the "models" that the Jewish partisans followed were not at all established by Hitler.

For the life of me, I can't relate pathological Jewish cruelty to anything other than the norms of Jewish Jewish culture.

That's what's good about the work of the Jewish Historical Commission - that it collected the testimony of Jewish partisans. It was not difficult, because most of the Jewish partisans from Western Ukraine

'  
Apparently, "praise"?

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Ina and Belarus usually fled to Poland at the end of the war or immediately after it.

V. Grossman and I. Ehrenburg tried to do similar work, but the "Black Book" they created - an attempt to collect information about the Holocaust - was banned by the authorities.

AN ATTEMPT TO EXPLAIN

Solomon Schwartz does not deny that "... the total number of Jews saved by non-Jews remained negligible... in comparison with the number of Jews (and especially Jewish children) saved by non-Jews, not only in France, Belgium or Holland, but also in Poland. And if in the countries of Western Europe this can still be explained by the less cruelty of the Hitlerite terror and, accordingly, by the lower intimidation of the population, by a higher level of culture, then for Poland these arguments no longer work: terror in Poland was not inferior to terror in Belarus and Ukraine, and the level of culture here and there was approximately the same" [123, p. 142].

But explaining in detail the reasons for this phenomenon, the author falls into the usual Jewish stereotypes. He notes, for example, that before the war, anti-Semitism in the USSR "was much weaker—except perhaps in some parts of Ukraine—than in Poland, a country (for many reasons) of widespread, traditional, popular anti-Semitism. Meanwhile, the population of Poland showed much more responsiveness to the Jewish disaster than was the case in the Soviet Union" [123, p. 142].

Solomon Schwartz believes that it is all about the consequences of Soviet power: the passivity and intimidation of the sub-Soviet population. "Soviet people are so accustomed to keeping silent, observing acts of violence, to suppressing the manifestations of their natural reaction to violence, that for the most part they were even psychologically incapable of a healthy reaction to Hitler's policy of extermination of the Jews. Even while experiencing a sense of horror at the violence being committed against the Jews, they passively watched them, and it hardly occurred to many of them that they themselves could do something to save this or that person at the risk to themselves. Jew" [123, p. 143].

This is probably the correct reasoning, but I undertake to name a few more reasons that Schwartz overlooked: .

[1. Still, in Poland the general level of culture is higher than in Ukraine and even in Belarus. In addition, Poland has a very high habit of self-organization. The society is able to live And without the state, solving its own problems. Moreover - at

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Lyakov has experience of life under both German and Russian occupation since the 18th century.

And in Western countries, this is an even higher level of civic consciousness than in Poland.

2. As a second reason, I would say that the Jews themselves in Poland, and even more so in European countries, are more strongly integrated into society. It's one thing - citizens who are the same as everyone else, no different from those around them, they just go to a different church. It is natural to save such citizens as accurately as

everyone else. |

It is quite another thing for foreigners living in the same territory, but not included in Polish society in any way. For the Poles, the Jews were strangers to a much greater extent than for the Danes or the French.

3. And the third and most important reason: neither in Poland nor in Denmark were the Jews a privileged stratum.

Perhaps the reader will find the very position of the Jews as a privileged stratum in the first twenty years of the existence of the USSR doubtful. Then I refer him to the second volume of this book and to the book by A. Diky. It went through two editions, was published in 1967 in New York, in the USA, and already in 1994 in Novosibirsk [133]. So far, no one has been able to refute the data given in this book - despite the fact that they evoked a lot of emotions. I can't waste time here justifying my thesis.

Nowhere did the Jews inflict so many insults on other peoples, did they commit so many crimes as in the USSR. Nowhere and no one had such serious reasons to gloat over the Jewish misfortune, such weighty reasons for callousness and cruelty. Sometimes it seems that the Holocaust surprisingly became a reckoning, a manifestation of the law of retribution for the rosy illusions of the Jews, for their participation in the revolutionary movement, for their support of the Soviet power.

The features of the Holocaust on the territory of the USSR would not have been possible if the Jews themselves were different, if they behaved differently. This is also payback. Retribution for extrajudicial executions, the Cheka, the NKVD, the camps, the famine of 1930-1932.

Do Ukrainians "do not notice" gunshots in places of mass executions? And how many Jews "notice", when traveling from Kyiv to Sochi, for a well-deserved rest, that the corpses of Ukrainian peasants who died of starvation are lying along the railroad track? Including small children? |

By the way, how many modern Jews, authors of collections about the Holocaust, notice that in parallel with the extermination of the Jews there was exactly the same, no less terrible and cruel extermination of the Gypsies? Oh, they don't care at all! They

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excited by the other: some malevolent individuals dare to deny the uniqueness of their own suffering! But then why do they think, these dearest people, that their suffering should be of interest to anyone but themselves? Debt by payment is red, gentlemen. As it comes around, so it will respond.

On whose hands is the blood?

And while in the world on white, Where  
no one is sinless, no one, One hears in  
someone: "What have I done?!", You can do  
something with the earth. E. Evtushenko

It is hard not to agree with Mr. Adam Michnik: "I consider  
collective responsibility a kind of crime." But this was already said at the turn of  
the twentieth century; quite recently, not only Jews, but also Poles would not agree with  
Pan Adam. The same thing happened to the idea of collective responsibility as to the  
idea of a military solution to conflicts. Before the First World War, there was no people  
in Europe who would not be ready for tough military solutions to conflicts.

A. Toynbee has well shown how this idea disappeared in Britain - the change in  
consciousness was paid for by the death of half (!!!) of all male youth between 1914  
and 1918. In Germany, this idea lasted until the end of the Second World War, and  
in Russia, it seems, they have not completely parted with it to this day.

Similarly, the idea of collective responsibility seems like a crime—now. For  
centuries, millennia, people of all tribes and peoples acted quite simply:  
patriarchally slaughtered each other. Back in the 18th century, even at the beginning of  
the 20th century, the principle of collective responsibility was not at all regarded as  
barbaric. For the crime of one, others were calmly destroyed, and, in turn, the relatives  
of the destroyers paid for the sins of others.

Are there people who never took part in it? A people who did not stain their clothes  
with the blood of the innocent? If one of the readers can name such a people for  
me, I will be completely happy: such a discovery is worth the Nobel Prize! ,...If they  
haven't presented me with such a stunning discovery, I will allow myself to  
assert: such a people does not exist. There is no one who was always only a  
helpless victim and never became

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would curl like an executioner. There is no one who has always endured humiliation and  
never humiliated others.

The history of Europe during the Second World War is very typical in this  
respect. After the war, the victors unanimously dumped responsibility on the  
vanquished, even accusing them of what they had never done. But after all, the Anglo-  
Saxons are also directly guilty of monstrous bombardments, torture, violence, the  
expulsion of the defeated from their ancestral lands, the robbery of the defeated  
countries, the division of their territories, and so on.

Consider the Jews an exception? But Jews (Ashkenazi at least) were  
consistent conductors of Sovietization,



agents of influence and local agents of the USSR - one of the superpowers of that time, dividing Europe with the Third Reich. On this note, they committed many acts of betrayal, up to direct treason, many crimes, betraying the citizens of their countries to the Soviets and themselves becoming functionaries of the Soviet system, taking part in the murders and torture of innocent people. The amazing stupidity with which most Jews never bothered to understand is striking: their beloved socialism is not at all an age-old dream of mankind, but just their tribal myth. And that they have no right to impose their whim on all other peoples. No less striking is the monstrous cruelty, malice and vindictiveness with which the Jews hammered their tribal myth into the life of all the peoples they managed to reach.

There is a very large amount of human blood on Jewish hands, no less than on German, Polish, Ukrainian or Russian ones. The executioners became victims, and after the Nazis rolled back, they again became executioners. Does this mean that the Jews. Are the people particularly wicked? In no case! It only means that the Jews are no exception. They are exactly the same as everyone else. But only.

Not all Jews are guilty of crimes! Bolsheviks - you are relatives! The Bolsheviks are fiends from the communities of religious Jews!

But the Jews of Lithuania, Latvia and Poland, who fled to meet the Red Army, as a rule, were not Bolsheviks. At least they were not members of the CPSU(b), and only a few of these fugitives were atheists. This time.

In any other people, the executioners were also only a vanishingly small part of the entire population. I don't know what replaces conscience for Dimont and Menachem Begin; let's leave it to what replaces their nonsense about the Germans, who exterminated Jews hourly and without exception, washed themselves exclusively with soap made from Jewish fat, and sold flour from Jewish bones in stores. If at least 0.1% of the Germans who lived on Earth between 1933 and 1945,

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committed at least some crimes, this is already a lot. Too many unbelievable.

99.9% of even adult Germans who died under bombs or crushed by Soviet tanks were not guilty of absolutely anything (except for supporting the regime of national socialists). And not a single child under 15 of the two million dead German children was even guilty of this.

This is two.

All these people are "guilty" only in terms of the idea of COLLECTIVE GUILT.

But the most important thing is the position of modern people. Zhi-

The Germans and Poles who are growing today repent even of sins for which very few are to blame. Even the Anglo-Saxons somehow feel uncomfortable at the mention of mass extraditions of Cossacks for reprisal to Stalin. Against this background, the position of modern Jews, who are firmly convinced of their innocence before other peoples, is simply frightening. The fact that their relatives betrayed Poland and Hungary (and the Russian Empire, only a generation earlier), that they marched in droves into the occupying troops and committed the gravest crimes, does not cause them "shaking of conscience". |

There are exceptions to the rule. Alexander Katz in the book "Jews. Christianity. Russia" (St. Petersburg, 1997, pp. 465-466) writes: "Since there were not one or two, but many Jews in this party and the NKVD, their crimes besmirched the Jewish people as a whole."

Sonya Margolis, who lives in Germany, has repeatedly raised the question of the historical guilt of the Jews in her books.

Mikhail Kheifets is well aware of how much harm his relatives have brought to Russia. "Insolent, self-confidently satisfied, adult Jews sang at "red holidays" and at weddings: "Where the kings and generals sat, now we are sitting there, they are sitting under us ...". It would not hurt them to remember in time the end of the tsars and generals and then not complain about the evil fate of the Jews. While they were selflessly moving, in the depths of the humiliated, exhausted, repressed, defiled mass, great anger was accumulating, which, first of all, was ready to splash on them, on strangers who spoke with an unpleasant drawling accent, which slowed down the calm peasant life, with who irritated the aborigines with the hasty temperament of "delashes", who did not understand either national values alien to them, or alien foundations. This accumulated anger was used by Stalin to crush the supporters of the Trotsky-Bronsteins and the Kamenev-Rosenfelds, Hitler also used it to crush the Stalinist "Jewish political officers", and again used by Stalin, who dissociated himself from these political officers, to drive his soldiers with shadows. Suvorov and Kutuzov" [134, p. 43-44].

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So Hitler also used the anger that was accumulating inside the "humiliated, exhausted, repressed, defiled mass" of the Slavs. This can be "not noticed" - but here it is a personal matter, little changing the objective state of affairs.

Decent people are everywhere, among all peoples. But where the full-flowing river of national repentance flows among the Europeans, the stunted spring of repentance of individuals barely oozes out among the Jews.

Chapter 7

Virtuality "without the Shoah", or  
the perspective of Yiddishland

There is a Jewish eye on everything,  
Everywhere Jewish antics.

And the sky is falling on us  
Six-pointed snowflakes.

I. Huberman

Indeed, what could have happened in Eastern Europe if the shtetl life had continued after the Second World War? V. Grossman, going around Ukraine region after region, noted that the land lies without Jews. Where for centuries, since the time of Kievan Rus, the life of Ashkenazi Jews was in full swing, it became empty. And then the empty place was closed by Ukrainians and Belarusians themselves, and today only the tablets-tablets covered with squiggles of the Hebrew alphabet in cemeteries remind that Jews once lived here.

True, Grossman's main conclusion is not very fair - not all of these Jews died at all, the bulk moved to other lands.

There are many Ashkenazi Jews left in Romania, in Hungary, in Bulgaria - about one and a half million. In Poland there are about 600,000 purebreds and almost the same number of people of mixed blood. In the USSR there are about 1,800 thousand - 2 million Jews and a huge number of those who have Jewish blood, but who do not at all recognize themselves as Jews. But few of this crowd of people returned after the war to the ashes. The Ashkenazi country could lose its population gradually, over generations. Because of the war, the outflow occurred abruptly and immediately.

The number of Jews in Eastern Europe continued to decline after 1945; the reason for this lies on the surface: moving to Israel or to Western countries (primarily -

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in USA). The very fact that the Jews had their own state was perceived enthusiastically; his prospects looked simply radiant. In addition, socialism, as the Jews were to be convinced, is not at all such a wonderful state of society when you do not need to give it to someone, but yourself to enjoy the fruits of this wonderful social order. From Romania, Hungary, Poland, Bulgaria, if they let them out, then a trickle of "repatriates" stretched out from the USSR. These "repatriates" quite often wanted not to Israel at all, but to the USA, but in any case, they left Europe. It was easier for those who had already "taken a wing" once, whom the war had already forced to flee from their usual places, to continue to move. If the family has already moved from their native Zasosenki to Siberia or Belarus, it is psychologically easier to move a second time, to Palestine or the USA.

There is a second reason, not so obvious: the psychological shock of the Holocaust. The main psychological breakdown is not even that Hitler really almost destroyed the Ashkenazi Jews (he simply did not have enough time). But it turned out that the peoples of Eastern Europe did not at all want to see Jews near them and among themselves. It is always possible to survive the attack of the most terrible enemy; history does not know of a case of the total annihilation of peoples. It is much more difficult to survive the betrayal of those on whom you counted. It's not so scary when assassins come at you with neatly rolled up sleeves. It is much more terrible when people whom you considered dear relatives suddenly begin to look with empty eyes.

- They'll kill me!

- So what?

Even the horror of Babi Yar is not so much in the very fact of the massacre, but in the almost complete, deadly indifference of the people of Kiev. It seems that it was this part of the shock that many Jews drove inside, tried not to even think about it (that's why they did not tell the children). It is psychologically unthinkable to live in Ukraine, thinking about the position of Ukrainians during the Holocaust.

It is difficult to say from which spectacle the heart contracts more painfully. From the appearance of a baby who chokes on screams and his own blood in an anti-tank ditch, or from the sight of an adult, strong, armed, who has been walking the roads of war for many years. Who went through attacks, deaths, blood, who lay in hospitals, who, ossified with horror, walked through human ashes and after all was confronted with a fact: it was all in vain. He died in vain for this land, because it is not his land at all; he is redundant here. It is no coincidence that a trickle of partisans from Ukraine and Belarus flowed to Poland, and from there to Israel. An alien Middle Eastern country with which, it would seem, has nothing in common, has become

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closer than the earth, where the winds rush over countless graves before  
cov.

This hand of Svreev settlers of the 1940s is one of the most terrible secrets of the USSR. That which most of all would like to consign to oblivion.

But imagine that Hitler would not have come. to power. The Third Reich does not arise, the Second World War does not begin.

With this turn of events, Israel as an independent state might well not have arisen. Indeed, in this case, the desire to leave Europe among the Jews would be much weaker. Moreover, divided by five borders, the Ashkenazi country would become more and more aware of itself as a potential state. Why should the Jewish state arise precisely in the Near East, on the lands of the former kingdom of Israel? It may well be "local", Eastern European

kim speaking Yiddish and with capital in Berdichev, Mogilev or Breslavl. Why not?

In addition, before the Holocaust, the British did everything in their power not to create a Jewish state in the Near East and to limit the flow of Jewish settlers. Israel is a gift from the Holocaust; after the mass exterminations, it became psychologically difficult to refuse the Zionists the organization of their state. Without the Holocaust, the positions of both the British and the international community would be different. Moreover, the pressure of the Jews on the Near East would be weaker, the influence of the Zionists would remain very, very limited.

Even if Israel were to take shape as a sovereign state, in the virtuality "without the Holocaust" its attractiveness to Jews would be incomparably less. It is difficult to say how relations between the two Jewish states could develop - Hebrew-speaking in Palestine and Yiddish-speaking in Eastern Europe. It may very well be that Yiddishland would turn out to be a richer and more cultured country.

It is difficult, of course, to predict how the Ashkenazi country, torn apart by five state borders, could develop. Too much here depends on the most varied accidents, including the rate of assimilation in different countries. But under certain conditions—for example, if universities teaching Yiddish appeared in the Ashkenazi country, and modern industries appeared in Bialystok and Berdichev—there could also be demands for cultural and even political autonomy.

Here, again, everything would depend on the loyalty of the countries in which the Ashkenazim lived. If in Hungary the Jews have the rights of national-cultural autonomy, but they do not exist in other countries, a situation will arise from the times of Austria-Hungary, where the uk

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the Rayan language, and the Russian Empire, where it was categorically not recognized.

In the extreme case, the demand to give Ashkenazi Jews their own state, Yiddishland, could make Eastern Europe as unstable a region as Northern Ireland is today. Or as a country of Kurds, torn between Turkey, Iraq and Iran. For half a century, the Kurds have wanted to have their own statehood, and they are either trying to deport them (in Turkey), or they are being gassed (as Saddam Hussein was in Iraq). The requirements are half a century old, and things are still there. Ashkenazi Jews could well become such Kurds of Eastern Europe.

I repeat once again - it is not possible to calculate all possible options, the most varied course of events is equally real. I will give one of my fantasies about this. Just so that the reader does not decide - Yiddishland, they say, is always good.

## IDISLAND VIRTUALITY

End of the forties. In the autumn of 1948, the Self-Determination Party in Poland and Hungary demanded political independence for the Jews (let's not forget that in such a virtual reality, Western Belarus and Western Ukraine remain part of Poland). Demonstrations quickly escalate into civil unrest. Patriotically minded young people beat the Jews, no longer really understanding the degree of guilt. Jews shouting "You need a great Poland, we need great upheavals!" they beat the patriotic Polish youth. The police beat both. The Jews also beat the police. Troops are brought into Lvov and Bialystok, Warsaw is under siege. position. In Krakow, the police do not enter Kazimierz, in fact it is an autonomous Jewish city.

The elders of the city of Krakow declare themselves a Sanhedrin, assuming full power, and proclaim an eternal and independent, as well as indivisible Yiddishland from Pozna to Vitebsk and from Vilna to Sofia.

Bulgaria and Romania declare that they will not tolerate territorial claims even from the Jews. Happy Britain officially expresses solidarity with the struggling people of Yiddishland, unofficially expresses sympathy for the governments of Eastern Europe and secretly offers its experience in training anti-terrorist special forces. |

In Kyiv, Minsk, Vinnitsa, Odessa - demonstrations of Jews supporting brothers abroad.

Stalin swiftly organizes the people's government of the Idipgland abroad. The government sits in Berdichev; it does

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the appearance that has just moved to the USSR from Krakow, that it expresses the will of all the Jews of the future Yiddishland. "At the request of the working people of Yiddishland" the Red Army crosses the Polish border to help the self-determination of working Jews. In Bialystok, the Red Army was met by the bankers Heifitz and Katzentot. They take pictures with Soviet officers, make press releases, and somehow disappear unnoticed. These two idiots have not yet reached Kolyma when headlines appear in all the major newspapers in Germany, France, Britain and the United States: "The liberated Jewish people salute the winners!" — and further in the same vein.

In December 1948, almost the entire territory of Poland was occupied by the USSR. Only in dense forests did the Craiova Army and the people's militia settle down, but the People's Army of Yiddishland could not take Wawel, the castle of the Polish kings in the middle of Krakow.

The Polish government is splitting. A part leaves for London and from there directs the Home Army, sitting in the forest; some remain at home and begin petty bargaining with Yiddishland and with the Soviet occupiers over the territorial division

land surveying, almost every fence or meadow with cows. But here another people's government is being created - this time the Polish one, and it also asks the good Soviet occupiers to help them build a happy socialist life instead of a terrible bourgeois life. The members of the government remaining in Poland are taken to Kolyma, and the Polish People's Soviet Socialist Republic (PINSSR) declares its desire to become part of the USSR.

Commandos are coming from Israel, well trained in shooting at unarmed Arabs and eager to use their talents. But even they cannot take Wavel, and the patriots who came out of the forest for some reason call them occupiers and other bad words and begin to offend them, shooting and finishing off with rifle butts.

The PNSSR cannot endure such horror, and its Army of Ludova begins to help brothers in spirit from Israel, fighting against the Home Army.

Yes! I have not yet told what democratic Germany is doing in the spring of 1949! Germany, in which Hitler and Thalmann were caught in 1933 and put in one cage, where they quickly devoured each other ... Germany, in which self-determination of the fraternal Jewish people, who speak a language similar to German, is fervently supported, and they really want to help him. But to help, of course, while at the same time preventing him from forcible Sovietization ...

In general, the reader has most likely already caught what a common European tangle is tied up in Yiddishland itself and around. What is Ulster... |

PART OF PU

MYSTERY OF THE JEWS  
Ashkenazi

In all corners and metropolises A  
hostage of the fate of the world,  
a Jew, living in other people's stories, All  
the time plunged into them,

I. Huberman

Even the terrible mysteries of the Holocaust, which  
either happened or didn't... Even the fascinating prospects of a Jewish state in  
the center of Europe are not as interesting, not as incomprehensible as the  
mystery of the so-called Eastern Jews, that is, those who spoke Yiddish  
inhabitants of Poland, Western Rus', Hungary, Romania, Bulgaria. The fact is  
that this branch of world Jewry, numbering two-thirds of all the Jews of  
the world, is still completely mysterious. It is not known who they are or where  
they came from. An impenetrable mystery lies over the history of this people.  
These Jews are definitely...

But who are they?! Secrets, secrets, secrets...

## Chapter 1

Why are there Jews in Poland?

From overseas from the forest,

Where is the real hell

Where are these evil demons

They almost eat each other ... Vysotsky

## SIMPLICITY AND CLARITY

At first glance, everything is very simple and clear:

"The Mongol invasion in the 13th century left Poland without an organized and recognized price system.

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tralized power. Only in the second half of the thirteenth century did the situation in Poland begin to stabilize, and local princes gradually began to gain strength. To strengthen the economy of the state, the Polish kings began to invite immigrants from more developed countries, mainly from Germany. They were very interested in the growth of cities, the development of crafts and trade, as the population of Poland was; mainly peasant. Therefore, merchants and artisans were provided with especially favorable conditions. Thousands and thousands of Germans began to move east, and with them many Jews who were promised special privileges.

At first, the Jews lived in large cities and in regions adjoining the German principalities from where they came. Gradually, having settled in the country and due to the influx of new Jewish settlers, they began to move to other regions.

At the end of the 18th century, many Jews settled in Lithuania..." [16, p. 158].

"Following the Germans, they were the second most important resettlement element that restored the Polish cities destroyed by the Tatar hordes" [4, p. 268].

And it turns out that "the Jewish population of Eastern Europe was basically just an offshoot of Western European Jewry" [9, p. 292].

In general, a very logical picture. And it does not change in any way the fact that "the Jewish community of Poland began to form-



even before the expulsion of the Jews from Western Europe. Already in 1264, twenty years before they were expelled from England, privileges were given in Poland to the Jews of the entire western part of the country" [16, p. 157].

After all, "German Jews, fleeing the robberies of the crusaders, settled in Poland already in 1100. Here they flourished. More and more Jews fled from Germany and Austria to Poland, where they were welcomed with open arms. King Boleslav Wu granted the Jews the liberal privilege of self-government" [4, p. 309].

Indeed, very logical. The German Jews are penetrating into Poland, simply spreading across the face of the Earth, without much special intention. "It is believed that since the time of Charlemagne, Jewish merchants from Germany came to Poland on business, and many remained there permanently" [25, p. 381].

The assumption is logical, but only as a hypothesis that has not been proven by anyone. Because, to be honest, I have no idea which of the serious scientists "thinks" like that. I didn't meet Chal somehow books on this issue, where someone is serious about what

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[134 t —\_\_\_ AND 10th century

\_ 16,000. `th | = i RUSSIA i PORTUGAL |  
RO, 9 US : GERMANY ^\_ c. -  
\_ FRANCE e 000. sea re  
ho 7100000 `Spain o.

" 150.000. m \_ Ottoman Empire  
ITALY. \_VALKANES

50.000 ^^ 30.000

AFRICA  
'120.000.

a In the absence of data on the population in Asia and Africa in the 16th century, we put the sign "?", . For countries in which the number of Jews was `\_ insignificant (due to expulsion),

we put up a sign.

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A map of exile, resettlement and change in the Jewish diaspora in HIR-HII centuries

asserted something like that. And if Solomon Mikhailovich is able to give me the names of these "believers", then it would be interesting to know what documents they rely on. Because there are no documents. Absolutely not. There is folklore, that is, legends.

And if everything is so simple and understandable, then why is it that the most authoritative book available to me on these topics says: "There is no consensus about how and when the Jews appeared in Poland - this event is shrouded in legends, myths and thoughts. » [9, p. 16].

J.D. Klier is among the most reliable Jewish historians. Yemu is less than the rest, not careless in everything that concerns the history of non-Jews, he is the least ideological. And it is he who refuses to give an unequivocal explanation for the appearance of Jews in the Kingdom of Poland, and also to offer some definite dates once and for all.

What is the riddle?

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#### RESETTLEMENT OF NON-SETTLEMENTS

The first part of the puzzle is that in general there is no one to move to the east. Because in all the cities of Germany, England, France, Switzerland, we are talking about very small Jewish communities. And it's not about the pogroms and not about the fact that so many Jews died during the plague pandemic in the KSU century. There were never many of them north of the Pyrenees and the Mediterranean coast.

By the time of the fall of the Roman Empire, there were many Jews in the Mediterranean regions: the countries of Italy, Spain, North Africa, the Near East; there the climate is more familiar, and with the non-Jewish population established, if not always peaceful, but long-standing and relatively stable relations.

There were many Jews in Gaul in the south, where the climate is Mediterranean. This southern part of Gaul was called Narbonne Coy, after its principal city, Narbonne. The river Loire divides Gaul almost exactly into two halves; there were far fewer Jews north of the Loire than south.

In Germany, the Jews did not move beyond the Rhineland, the old imperial lands, for a long time. The number of Jews there, in Cologne and Mainz, has never been great.

For the early Middle Ages, it is difficult to give specific figures, but it is known that when the Visigoth kings ordered the Jews to be baptized or leave, there were 90 thousand baptized. And those who were not baptized and given into slavery to Christians or expelled were

a lot more. |

How many Jews there were in Spain in the 15th century is hard to say; different figures are called: from 600 thousand to one and a half or even two million. In Castile alone, there were up to 80 communities, uniting up to a million Jews. If you remember that only 8 or 10 million people lived in Spain - Christians, Muslims and Jews - then in any case the percentage is very high. There were as many Jews in Spain as there would be in Poland a century later.

In 1391 in Spain, attacks on the Jews and civil unrest, provoked by the monks by mi-fiends, began. They were organized by a certain monk Fernando Martinez; if the authorities even stopped and punished the rioters, for some reason Martinez himself was not touched. True, he did not kill or torture with his own hands, but it was he who summed up the ideological base: it is necessary to immediately baptize all Jews so that the enemies of Christ disappear from Spain and do not desecrate its land. Where was this priest during the Battles, where the Jews shed their blood along with the Christians—I have no information.

It began in Seville, where intermittent street fighting continued for three months. Ride all over Castile, flip

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elk on Aragon. The fanatics who led the maddened crowd smashed, if not all the communities of Spain, then at least the groats. nye communities - in Cordoba, Toledo, Valencia. The pogromists burst into the "yuderiya" with cries: "Here comes Martinez, he will cross you all this time!". In Barcelona, the Jews locked themselves in the fortress, enlisting the support of the authorities. The authorities did not extradite him, but the soldiers of the garrison ran away and themselves participated in the siege of the fortress. The fortress was set on fire, the Jews were killed or baptized: except for those who committed suicide (the majority) or managed to escape (a few).

Here comes the stats! It is known, although approximately, the number of those killed and baptized. "Only" about ten thousand were killed, about half a million people were baptized. How many fled to Morocco and Portugal, it is difficult to say for sure. At least the bill went to hundreds of thousands. It is known that in Portugal at least 20,000 baptized Jews returned to the faith of their fathers. They were threatened with punishment for this, but the chief rabbi and medical officer of the king of Portugal, Moses Navarro, presented the king with authentic letters from Napa of Rome, which forbade the baptism of Jews by force. The king allowed the Jews to return to Judaism and forbade them to be persecuted for it.

Evidently, there were still a lot of Jews in Spain after 1391. It is known that the monks broke into synagogues many times, demanding to be baptized immediately. Often the synagogue was immediately converted into a temple, and the Jews were baptized by the whole community.

These outrages were organized by Bishop Paul of Burgos, tutor of the Castilian prince and personal friend of the Pope. In a past life, it was the Talmudist Solomon Halevi ... Such baptized Jews who often did not change the principles

In terms of social circle and way of life, the Jews called "anusim" - that is, "slaves", and the Spaniards - "Marranos", that is, "outcast". Each nation has expressed itself in its own spirit, and indeed, the difference is in favor of the Jews.

The total number of Marranos and "people of mixed blood" in Spain is estimated approximately - from six hundred thousand to one and a half million (out of 8 or at most 10 million of the total population). It was a peculiar group of the population - not Jews and not Spaniards. Many of the Marranos indeed merged with the Spaniards, but most tried to secretly adhere to Judaism. They settled separately, trying to maintain acquaintances mainly among "their own"... Even a special Marrano pogrom is known, when in 1473 the mob raged for three days in Cordoba, in the Marrano quarter. Then there was a rumor that during the procession, a certain Marranese girl poured a chamber pot out of the window - right on the statue of the Mother of God. True or not, it is no longer possible to establish, but there was a pogrom, more than a thousand people were killed, including infants, the main, presumably, enemies of God.

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her mother. Was there any point in killing so many people because of one fool (who, again, would not be killed, but flogged, and only) is also a question that is too late to ask.

Apparently, there were more Marranos in Spain than Jews, because the number of those expelled in 1492 is said to be about three hundred thousand. Already from a united Spain: the marriage of Ferdinand of Castile and Isabella of Aragon united the two largest kingdoms, creating one large country. In 1492, the earliest crowned Christians, Ferdinand and Isabella, decided that the Gentiles should no longer defile Spain with themselves. A darkly famous person was very helpful in making this decision: the founder of the Spanish Inquisition, the confessor of kings, the monk Thomas Torquemada. There is a legend that the Jews offered Ferdi Nanda and Isabella such money for the right to stay that the king and queen hesitated. Unfortunately, Tomás Torquemada eavesdropped and burst into the room at the decisive moment, shamed them: how can they receive bribes from the enemies of Christ! Although it is true: from the persecution of the Jews, Ferdinand and Isabella appropriated their property. Why take a part, if you can "Aryanize" everything?

Before leaving forever from their homeland, the Jews for three days painfully said goodbye to their native graves, wept in their cemeteries. As always, as during any next exile, they did not want to leave.

"And they walked, exhausted, on foot three hundred thousand, among them was la, all the people - youths and elders, women and children; in one day, from all areas of the kingdom... Where the wind of exile drove them... and behold, misfortune, darkness and gloom... and many disasters befell them: robbery and misfortune, famine and pestilence... sold them in slavery in different countries, men and women, and many drowned in the sea... Sunk like lead. Fire and water fell on others, for the ships were burning... And their history terrified all the kingdoms of the earth... and only a few of their entire multitude remained (surviving)" [35,

With. 169].

This is how Don Yitzhak Abravanel, one of the outstanding leaders of Spanish Jewry, described this monstrous "campaign". But, fortunately, Yitzhak Abravanel still exaggerated the scale of the mass death. These people, for the most part, did not die, and we know very well where they ended up: Turkey accepted about 100,000 exiles, and the same number settled in North Africa.

An act of grim justice: these Jews willingly joined the pirates that plundered the coasts of France and Spain. They turned out to be not bad sailors and warriors, and besides, they knew the psychology and behavior of Christians well. They introduced an element of irrational hatred and malice into the merciless war between Muslims and Christians. On the island of Djerba in

|| Vvrsi, which ns was, book 1 321

At the beginning of the 20th century, a pyramid of Christian skulls towered until it was removed in 1830 at the request of the French consul.

There were already incomparably fewer Jews in Italy than in Spain: according to various estimates, in the 15th and 15th centuries, from 30,000 to 80,000. Fortunately, no one kicked them out anywhere, and even add to them were the Spanish exiles.

The number of those expelled from England is called differently, but all estimates fluctuate between 12 and 16 thousand people. This is a lot from the point of view of organizing such a procession, especially since it was not young armed men and not even childless youth who were moving to new lands. People were walking, and this number - 12 or 16 thousand people - included infants, and very old people, and women in the last stages of pregnancy, and nursing mothers. But this is very small in comparison even with the Italian colony, not to mention the Spanish Jews and the Jews of the Muslim world.

A little more Jews were expelled from France - the figures range from 80,000 to 100,000 people. However, where the Jews went from France is also known - they went either to Italy or to the southern principalities - Languedoc and Burgundy, which were vassal principalities of France, but to which decrees of the persecution of the Jews did not apply. Only a very few of the French Jews turned their steps to distant, too cold Germany for them.

SOMETHING IMPORTANT ABOUT THE JEWS OF GERMANY

Tellingly, the arrival of these Jews in Germany did not pass without a trace, and something, and the city archives in this country have always been kept in order (which makes life very easy for historians). We know very well exactly which Jews, in what numbers, arrived in which German cities, how many of them were there and where they moved. Know-

but that the community in Frankfurt am Main was founded by Rabbi Eliazar ben Nathan, who came to this city with his family from Mainz in 1150, and the same accuracy reigns in all other cases.

Sometimes Jews were counted not by their heads, but by families: the chronicles noted how many families arrived in such and such a city or moved from Mainz to Frankfurt or from Zwickau to Berlin. There is not the slightest disdain for the Jews in this - the number of Christians was very often estimated in exactly the same way. For both the chroniclers and the royal officials, adult men were important, the heads of families - those who would pay taxes, work, and be responsible for maintaining order. Women

and the children simply did not interest them, and the chroniclers, as it were, were not for dreamed.

So, the numbers are absolutely negligible. There were very few Jews in Germany before the Crusades and the Black Death. After all, Germany, even more than Britain, was for the Jews only the extreme northern periphery of their habitat: a cold and wild country where they settled not from a good life. I emphasize once again: the farther from the Mediterranean coast, the fewer Jews. It is characteristic that most of the fugitives from France settled not even in the Rhine regions, but in Alsace and Lorraine, that is, in the territory disputed between Germany and France.

In this sparse population, the pogroms of the 12th-13th centuries produced a huge detente, and during the plague pandemic, Jews not only died like everyone else, but they were also exterminated by Christians. Of course, those expelled from France and England somehow increased the total number of German Jews, but by how much? At most, 20-30 thousand people, and this figure is taken from the ceiling. A very approximate number.

In Frankfurt, the recognized capital of the German Jews, there were only 1811 in 1241. In 1499 there were even fewer - only 1543. I will only emphasize that these figures include all Jews, including newborn babies. However, even in later times there were few Jews in Frankfurt. In 1709 - only 3,019 people, with a total urban population of 17-18 thousand. In 1811 - about 2-3 thousand, with a total number of citizens of 40,500 people [135, p. 48].

We have to admit that in the XNUMXth century, very few Jews lived in Germany.

In modern times, Jews are allowed to return to England and the Netherlands, and this process is also well documented.

In the Netherlands, after the emancipation from Spanish rule in 1593, the Protestants established a wide tolerance. In fact, it all started with the fact that the Marranos were given the full opportunity to return to the faith of their fathers, and more often even to the faith of their grandfathers and great-grandfathers. Communities emerged. ... a year has passed, the second... and no one is pursuing! The rumor about this has penetrated into Spain itself ...

Naturally, a marrano ran from there, and soon "on the streets of the Jewish quarter in Amsterdam in the 17th century one could meet a person who was a Catholic confessor at the Spanish royal court, and now became a Jewish scholar or merchant, or a former Spanish minister or military leader who became head of the Jewish community and participant in a profitable company that sends its ships to the New World" [19, p. 386].

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There are also immigrants from Germany to the Netherlands - there are several hundred of them; there are also immigrants from Poland and Rus'. The new Jewish community in the Netherlands is mostly Sephardi.

In England, as early as 1649, a group of revolutionary officers decided on a broad religious tolerance, "not excluding the Turks, and the papists, and the Jews." November 12, 1655 Oliver Cromwell put before the National Assembly the question of the admission of Jews to England, and without any restrictions on their rights. Those who resist furiously are the English merchants, but things are clearly moving towards a positive solution.

As often happens, a perfect accident intervened: between England and Spain, regular hostilities began. The British government arrested the Spanish merchants and their goods, and the "Spaniards" take it and declare that they are not Catholics at all, but forcibly baptized Jews, and they are not enemies at all, but just the very best friends of England ... By the way, Edward's decree [about the expulsion of the Jews and the prohibition of them from living in England was never canceled, and has not been canceled to this day. But the Jews get the actual right to live in Britain when the government willingly grants "Spanish merchants" political asylum; and after the war, an inexhaustible stream of Marrano-Sephardov flows into England. In England they convert back to Jewishness and settle freely in the country. There are tens of thousands of them. To them are added German Jews, mainly from Hanover: several hundred people. |

In France, since 1648, after the annexation of Alsace by the Peace of Westphalia at the end of the Thirty Years' War, there are local, German Jews. There are about 20 or 30 thousand of them, and very soon after that the government, again without canceling the medieval decree, allows Italian and Spanish Jews to enter the country. By 1700, as many of them were entering as there were "trophy" Jews from Alsace, received by happy France in 1648. There are serious reasons to believe that these are the descendants of fugitives from France in the 19th century.

The moral of this fable is simple: there are many Jews in the Mediterranean countries; There are very few Jews in Germany. Moving to the same country, German Jews literally drown in the mass of Sephardim.

German scientists, however, do not doubt at all that it was from the territory of Germany that the Jewish settlement of Poland proceeded. But here is an interesting detail: all the authors I have ever read report very confidently: "Jews settled in Poland and Holland in the 11th-18th centuries" [135, p. 8]. But the resettlement to Holland is documented with German scrupulousness, almost every settler is listed, and if necessary, you can open archives and establish even

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`Jewish' community by the time + 1500)  
| . \_ "Wanderings of the Jews of Spain, >. o: same tu: grow  
ara 8: ashkenazi. THEM

no WON changes in the Jewish diaspora by the  
beginning of the New Age

the names of many settlers. But the resettlement to Poland is not documented in any way. There is no specific information about which families, which Jews and when they moved to this or that Polish city.

Perhaps the point here is the tense relations between Germany and Poland? But Germany as a single state emerged only in the 20th century. Prior to this, each principality pursued its own policy, and this policy was by no means always hostile to the Kingdom of Poland. In addition, many cities had the rights of self-government (the famous Magdeburg Law), and these cities maintained their own archives. The town hall of such towns would never allow the citizens of the town, or even the inhabitants, not to



who had the rights of citizens would have disappeared from the city and their departure would not have been taken into account. And there was no reason not to note that, say, "twenty families of Jews in 1240 moved from Magdeburg to Krakow." Nevertheless, there are no such documents, and one has to conclude that for several centuries some incomprehensible "factor X" was operating, which prevented the study

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to allow the emigration of Jews from all the principalities and cities of Germany to Poland. I have no idea what this mysterious "factor X" is, which has been operating for several centuries in all German cities and states, in every political system and regardless of the turns of international politics.

A characteristic map of the settlement of Jews in Germany from the Jewish Museum in Frankfurt. It shows with German accuracy: who moved, when and from where. Small neat arrows show the movement of people between small red dots - resettlement points. But a huge red arrow leads towards Poland, and it rests on a huge red spot in the whole territory of Poland. No specifics. Not a single definite fact.

And we have to conclude: either there was no emigration of Jews from Germany to Poland at all (which is absolutely incredible), or the notorious "factor X" still exists.

And most importantly, the number of Jews in the most indigenous Poland, without Rus', by 1400 amounted to at least 100 thousand people. By the beginning of the XV] century there are hundreds of thousands, that is. the number of Polish-Lithuanian-Russian Jews approaches the number of Spanish Sephardim and exceeds the number of Italian Jews. How could tiny Germanic communities have called into existence this vast community? The number of Polish Jews (settlers) is much larger than in the country from which the resettlement is coming! In full accordance with the saying about the chicken that gave birth to the bull.

In general, John Doyle Clear is deeply right - there are too many legends, myths and fictions.

WHO ARE THE ASHKENAZIS?

Ashkenaz is actually Germany in Hebrew. Ashkenazi are German Jews. If we consider all the Jews who have ever lived in Germany as such, then one of the authors of Lechaim will be right: "The history of the Ashkenazi ... is no less than one and a half millennia" [136, p. 40].

True, V. Fomenko clearly has in mind not all German Jews at all, but Jews who speak Yiddish, and this puts his words into very serious doubt. After all, it is quite certain that Eli Azar ben Nathan, who came to Frankfurt from Mainz, did not speak Yiddish (at that time the German language did not yet exist), but

explained in Latin and Hebrew.

But the fact of the matter is that a quite authoritative book on the history of the Jews understands the word "Ashkenazi" even more broadly! In the chapter "Community self-government and spiritual creativity of Ashkenazi Jews

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Reeves in the 10th-15th centuries" reads literally the following: "When Palestine again fell under Muslim rule in 1211, about 300 rabbis from France and England moved there, headed by one of the most prominent Tosafists, Shimshon from Sens. Even before that, there were many clergymen in Akko who came from France. ... The craving of Ashkenazi Jews for Palestine never stopped" [9, p. 333].

And further: "Even during the period of the Crusades, Ashkenazi Jews rushed to the east — and then to the Slavic countries" [9, p. 341].

That is, for the authors of the book, "Ashkenazi Jews" are generally all European Jews. In a sense, Jews who lived in Christian Europe, including Western Europe. The Jews of France are definitely Ashkenazi!

They are not the only ones who think so. In the textbook, which I have already quoted many times, there is a strange map on page 156. It clearly shows with arrows of various configurations: Sephardim are coming from Spain to North Africa, France and England. In Africa, they remain Sephardim, but from France and England to Germany, Ashkenazim are already stretching ... [16, p. 156]

That is, the authors of the textbook seriously proceed from the fact that the Sephardim, moving to England in the X---XII centuries, somehow mysteriously become Ashkenazi and in 1290 leave this country in a new capacity. For any historian or ethnographer, this is somehow not very reliable.

If we use the most reliable sign of the people - the language, then it turns out that at least until the 17th century there were Sephardim - the Jewish people that developed in Spain in the UP---\UPS centuries. They inhabit the Christian countries of Europe and change quite a lot in them. The connection with Spain and Portugal, even in the 17th century, was very strong among the Jews of the Netherlands, but a very important circumstance is just affecting the Netherlands ... Jews from Spain and other countries of the Mediterranean, Jews from Germany and Jews enter this country from different directions. from the east". After the pogrom committed in Ukraine, many Jews rush to the west, to Holland, and this is what they get from this

there is:

"Wherever possible, the Sephardim retained the originality of their customs and way of life. They remained faithful to their traditions of the Spanish communities and were proud of the virtues of their former centers. In some places, special Sephardic communities existed for a long time, along with local communities that were in these countries for many centuries before the expulsion of Jews from Spain. This is at-

led to fundamental changes in the life of Jewish communities. Until now, a community, such as Worms, Cracow or Saragossa, united all the Jews of a given city. After out

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For some reason, this painting by the Jewish artist Moritz Daniel Oppenheim (1801-1882) was called "Jewish Philosophers" in the Lechaim magazine. There is only one Jew on it - Moshe Mendelssohn (sitting on the left), who argues with the Lutheran theologian I. Lavater.

Next to them is the owner of the house, the German playwright G.E. Lessing

persecution, the coexistence of several communities in one city became commonplace. A separate synagogue, special prayer ceremonies, the common origin of the members of this or that community were of greater importance than cohabitation in a given place. This led, on the one hand, to the enrichment of Jewish culture in the Middle East and Italy, and, on the other hand, to some tension between different groups of the Jewish population. The friction continued for quite a long time: until the Sephardic community achieved predominance and united the entire local population around itself, or until the Sephardim dissolved. in the local community, or until the whole society comes to terms with the fact that different synagogues, communities and ceremonies coexist in the same city.

After the persecution of 1648, refugees from Poland and Lithuania helped to intensify this process. Numerous Jewish captives ended up in Turkey and were ransomed. Some of them settled there for permanent residence, and some went to Western Europe. The newly arrived Ashkenazi Jews now insisted, as Sephardim did in their time, on their right to establish their own synagogues, introduce their own prayer rites and appoint their own rabbis" [9, p. 389-390].

So it turns out: the Sephardi are not at all identical to the Ashke Nazis. Moreover, they are not identical to the Jews of Germany either!

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The Jews who settled in Germany from ancient times or who fled there from England and France have become, if not a different people, then a different ethnographic group. From the 19th to 19th centuries they broke away from other Sephardim, from the 19th to 19th centuries they lived in Germany. They spoke German and behaved, dressed and even prayed differently than the Sephardim.

And Ashkenazi is the self-name of the Polish-Lithuanian Jews, which the German Jews never used. The Ashkenazis spoke Yiddish, not German—although they are related, they are completely different languages. And they not only spoke, but also behaved, dressed and prayed differently from German Jews and Sephardim.

Modern Jewish scholars do not even deny the existence of different Jewish ethnic groups - they simply do not notice them, as they say, without going into controversy. For them, the Jews are a single people, not a superethnos. It is convenient for Jewish scholars to use the word "Ashkenazi" to refer to all Jews who lived in the Christian countries of Europe.

But this use of the term introduces incredible confusion: very serious differences between different Jewish peoples disappear. Are Ashkenazi German Jews? All European Scie Jews? But the Italian ones are completely different. .. So, Ashkenazim are all European, except for Italian ones? Or are Ashkenazi Jews all European Jews, German Jews and Polish-Lithuanian Jews? Is it all one group? No way! Several very different groups stand out clearly.

After all, Sephardim are not identical to other ethnic groups of Jews. And Ashkenazi Jews are not all European Jews.

In its most general form, one can construct approximately the following scheme: the ancient Jews, subjects of the Roman Empire, settled in Gaul and in Britain as early as the 3rd-3rd centuries AD. A new wave of settlement was a wave of Sephardim - immigrants from Muslim countries who spoke the Spagnol language (that is, direct descendants of ancient Jews).

This wave only in Italy came across a large Jewish population, which either already had its own Ladino language, or whether it was Spagnol that changed in Italy under the influence of local Jews as well.

In all other countries of Christian Europe, the Sephardim, without breaking with their historical homeland, began to lose their identity as the Sephardim and Ladino of the Mediterranean. They had been mastering Germany for a long time, and after they were expelled from France and England, this country finally became a kind of receptacle for all the Jews of Christian Europe. In Germany, the Jews spoke German, while continuing to use Hebrew as a cult, sacred language.

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In modern times, the "return to the West" began, to England and the Netherlands. And here it turns out that there is no unity among the Jews. At least three different groups clash in the Netherlands, and most likely three different Jewish peoples.

All this, of course, is only a rough scheme, but no matter how it is refined or improved, it is all the history of the descendants of those who came from the shores of the Mediterranean Sea, through Italy or Spain. We know nothing about Jewish settlers in Europe from the Byzantine Empire or from Persia.

And in the same way we are forced to say: the Jews from Germany could not possibly create a Jewish community in Poland. There clearly

some very different Jews lived. Moreover, in Poland, long before the Crusades, there was already a Jewish population  
nie...

## ANCIENT JEWISH POPULATION OF POLAND

There is an old legend that around 842 the Polish prince Popiel died. At a meeting in Kruszwice, the Poles argued for a long time about whom to elect as a new prince, and agreed to decide the matter by a kind of divine judgment: let the prince be the one who first comes to the city in the morning. This first, quite by chance, turned out to be the old Jew Abram Porokhuvnik. However, he did not agree to become a prince and gave his lot to the village charioteer Piast: they say, Piast is also an intelligent person, and he is more worthy. Such an act did not contradict the morality of the pagans and was quite understandable to them. The Judaist Porokhuvnik acted in full accordance with the laws and morals of a pagan society, it makes sense to mark this.

I want to draw the reader's attention to another very important circumstance: this Abram is a Jew with a Slavic nickname or even with a generic name Porokhuvnik, that is, Porokhovnik. Apparently, if he is a stranger, then he is old, familiar, with a well-established and obviously good reputation. Or maybe a descendant of immigrants in several generations.

Judging by the attitude of the Poles, he is not at all an impudent stranger. Therefore, personally Porokhuvnik, and, most likely, Jews in general belong to the number of acquaintances and not causing irritation. That is, both Jews and Poles behave like representatives of two indigenous tribes who have long studied each other.

There is another legend that at the end of [the 10th century, around 894, Jews came from Germany to the Polish prince Leshek

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and asked to be allowed into Poland. Leszek asked them about the Jewish religion and gave his consent. Then, they say, many Jews moved to Poland.

Retelling these frankly legendary stories, S.M. Dubnov suddenly switches to a tone that is appropriate to narrate about real historical events that are well documented: "The movement of Jews into Poland has intensified since the end of the 10th century, when the Polish people adopted Christianity and thereby associated themselves with the Western Catholic Church and Western peoples, among which Jews lived in significant numbers" [25, p. 380].

In these confident words, everything is surprising, especially two provisions: firstly, there are no grounds for asserting that there is such a thing. There is no more information about the resettlement of Jews in Poland in the 10th or 11th centuries than about the biography and deeds of Abram Po-

rohuvnik.

There is a legend confirming the even more ancient appearance of the Jews in Eastern Europe. It is connected with the construction of Prague [137]. |

Of course, there is nothing strange in the fact that already in the early Middle Ages, Jews could end up in Eastern Europe. Were they still there! And yet this is not China; nevertheless, the land inhabited by some kind, but Caucasians.

The fact that Poland had this ancient Jewish population does not even contradict the later settlement waves from Germany. Well, there was some very ancient settlement, most likely from Byzantium. They lived among semi-wild Slavic tribes, brought them the light of civilization, as far as they could and as far as the locals perceived. And then the Crusades began, and the Jews fled to Poland. A wave of expulsions from England and France in the 16th and 15th centuries - and a new wave of migrations to Poland.

Everything is very logical, but I just can't accept this scheme - at least four major circumstances interfere  
evidence:

1. Judging by all the ancient legends, the Jews in Eastern Europe were treated somehow strangely ... Not as unwanted aliens, but rather as another local, indigenous people. Maybe, of course, this is due to the fact that the Slavs are still pagans? That they have not yet been enlightened, who crucified Christ and drank all the blood from Christian babies? Maybe, but, in any case, there is some strangeness in these legends.

2. And at a much later time, throughout their documented history (i.e., from the 12th-19th centuries), the Jews of Eastern Europe behave differently from those of the West. They live in the countryside and are engaged in a kind of urban occupation in the countryside: handicrafts, trade, and especially trade and intermediary activities. That is, simply

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rya, they become a kind of layer between the peasantry and wholesale merchants and industrialists of the city.

3. The Jews of Eastern Europe have their own special language, the origin of which is also very mysterious. Yiddish was not spoken anywhere in the West.

4. The Jews of Western Europe are much smaller in number than those of the East. It is hard to imagine a population explosion that in a matter of decades would have turned these thousands of families, immigrants from Germany, into a huge nation, into tens and hundreds of thousands of Jews of the Commonwealth.

However, it is time to consider the oddities that we have not touched yet: the Yiddish language and the behavior of Eastern Jews.

## MYSTERIOUS Yiddish

The language spoken by Polish Jews is very close to German. Just as Spagnol came from Spanish, and Ladino from Latin or Italian, so Yiddish came from German. An authoritative reference book believes that Yiddish "began to take shape in the XII-XIII centuries. in Germany, where there were large settlements of Jews who used the German language in everyday life with the use of Hebrew words and phrases to denote religious, cult, judicial, moral, and other CONCEPTS.

With the resettlement of a mass of Jews in Poland and other Slavic countries (XV-XVI centuries), Slavic words and morphemes began to penetrate into Yiddish.

Spoken Yiddish is divided into three dialects: Polish, Ukrainian, and Lithuanian-Belarusian (these names are arbitrary, since they do not coincide with the boundaries of these territories)" [138, pp. 42-43].

It would probably be a good idea to study the earliest Yiddish texts written in Germany, before the beginning of the Slavic influence: a lot would immediately become clear. But such texts do not exist, that's the point. It is surprising that no one has seen texts written in Yiddish in Germany, and without later Slavic admixtures. So to speak, the early versions that were born in Germany in the 12th-13th centuries, when it "began to take shape", or at least in the KhSU century. |

All Yiddish texts are known only from the territory of Poland, they are all much later, not earlier than the 16th century. All known early texts already reflect borrowings from the Slavic languages, primarily from Polish. And thus the origin of Yiddish does not in any way indicate the migration of Jews from Germany.

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Moreover, Yiddish is widespread throughout the Commonwealth - both in native Poland and. in Western Rus', but it could arise only in Poland, and only in a very limited period - from the 10th [Y to the beginning of the 15th] century. The fact is that Polish cities, including Krakow, were formed as German ones, which, however, has already been mentioned. It was only during this period that townspeople in Poland spoke German or a mixture of German and Polish; later the city was assimilated, became almost completely Polish, except for the Jewish quarters, of course. Moreover, the cities of the north from Pomorye spoke only German - this was the territory of the Livonian Order. There was no mixing of German with Polish; there was no assimilation of Germans by Poles. The Poles could call Danzig Gdansk all they wanted, but it remained a purely German city in terms of language, management style, population, connections, and political orientation.

In Western Rus', the city spoke Polish and Yiddish. The non-German quarter was only in Vilna, and it was not he who determined the face of the city. And what language the Jews of Western Rus' spoke before the formation of Yiddish is unknown.

Go quite definitely appeared in the south of Poland and from there spread to Western Rus'. Does this speak of the movement of Jews from Poland to Western Rus'? Or was the language borrowed, and the population remained motionless?

A very mysterious language.

WHAT IS THE DIFFERENCE?

There are differences between Western and Eastern Jews even in appearance. No, no, let's not shake the unclean bones of Goebbels again! But in Western and Central Europe the Jews differ much less from the local population than in Eastern Europe. This is already a characteristic feature, suggestive

leniya.

Even more differences in the economy.

"In the XNUMXth century in southern Germany, in Moravia, Bohemia, Jews began to engage in wine trade in rural areas. That is, some of them began to settle in small towns and villages. There they were engaged in mediation, in wholesale trade... The Jews bought flax, wool and other raw materials and resold them to city wholesalers.

Thus began a new stage in the economic activity of the Jews in Germany, the forms of which later became most characteristic of the economy of Poland and Lithuania, where German Jews rushed from the 15th century" [4, p. 292].

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That is, only a small part of Western Jews led the same type of economy that Eastern Jews had throughout their history.

Finally, as already mentioned, there are serious differences in local versions of Judaism and customs.

These are differences at the ethnic level!

So, we have to admit that the Polish-Lithuanian Jews constitute some kind of special group, a community separate from the others. This community could not have arisen as a result of migration from Western Europe or Germany.

Perhaps the Jews of Southwestern Rus' took part in the formation of the Polish Jews? After all, Jews lived in the south-west of Rus' long before the Poles began to mention them.



Chapter 2

Jews of Ancient Rus'

Launching into the wide world, Ready  
for any unknown, the Jew populates the  
planet, Changing in the image  
of the area.

I. Huberman

IN KIEVAN Rus'

As early as 137, a Jewish colony appeared on the Taman Peninsula - Emperor Hadrian exiled Jewish captives there after the Bar Kokhba uprising. "The Jews kept under both the Goths and the Huns," Solzhenitsyn states with satisfaction [10, p. 13]. That is, apparently, it means that the Jews did not dissolve among other peoples until 933, when Prince Igor took Kerch for a while and led the Jews from there to Kyiv. In Kyiv, a part of the city was called Kozary, probably the Khazars settled there, but they converted to Judaism. Igor settled the captives from Kerch in 933 in Kozary. In the same place he settled captives from the Crimea in 965. In 969, a Khazar from Semender. In 989 - Jews from Korsun-Chersonesos, in 1017 - Jews from Tmut Rakan. A kind of hodgepodge of Byzantine Jews and Khazars arose, and Western Jews were also added to this explosive mixture, due to the fact that the city stood on caravan routes. It is possible that refugees from the first Crusade in 1095 also got here [139, p. 516].

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However, such an authoritative scholar as Abraham Harkavi thought that the Jewish community in Southwestern Rus' "was formed by Jews who migrated from the shores of the Black Sea and from the Caucasus, where their ancestors lived after the Assyrian and Babylonian captivity" [140, p. 40].

Harkavy believes that these Eastern Jews, who did not experience the influence of ancient culture at all, were pissed off. to Rus' before the fall of Tmutarakan from the Polovtsy (1097) and that at least from the [10th century they spoke the Slavic language. Like, only when they fled in the 17th century from the pogroms of Khmel'nitsky to Poland, then they began to speak Yiddish. Much in A. Harkavy's scheme is completely unacceptable - for example, Yiddish texts are known from the 16th] century, to Khmel'nitsky. But, in the end, why couldn't there be among the Jews of Kyiv not only "trophy" captured on the shores of the Black Sea, but also voluntary settlers - from the East, and from Byzantium?

It may be true that "Jewish songs went to Kievan Rus.

settlers from Byzantium and neighboring Asian lands, and emigrants from Western Europe went to neighboring Poland" [25, p. 380]. Indeed, in Babylonia and Persia, from ancient times, "countless tens of thousands lived, and it is impossible to establish their number," according to Josephus. These tens of thousands in the UP]-X centuries moved to the North Caucasus, to Dagestan and could well move to Rus'. Nothing worse than the ancient Jews.

In any case, Kyiv [of the 10th-13th centuries is a multinational city. Thanks to the route "from the Varangians to the Greeks" and caravan routes, it looks more like a city in Italy than in Britain or Germany. And in this city "in the first half of the 10th] century the Jewish and Khazar elements ... played a significant role" [141, p. 340].

At the end of the 10th century, when Vladimir chose his faith, there was no shortage of Jews. Vladimir, "having listened to the Jews, asked: where is their fatherland?" "In Jerusalem," answered the preachers. "But God, in his wrath, has squandered us over foreign lands." "And you, being punished by God, dare to teach others?" - Vladimir asked. - "We do not want, like you, to lose our fatherland" [142, p. 181]. |

This story is diligently passed on to each other - from Tatishchev to Karamzin, from Karamzin to Solovyov, and from there to modern historians, they reproduce it in textbooks and find something incredibly instructive in it. I will note only one thing in it: it was not necessary to start an expensive and dangerous journey in order to argue with a Jew. There he lives in Kozary.

According to J. Bratskus, during the mass forced baptism in Kyiv in 988, a part of the "Kozar Jews" from Kyiv was baptized at the same time. It may very well be that of them, from "to

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Zar Jews", Luka Zhidyata, a Novgorod bishop and spiritual writer, also occurs.

In general, Russian Christians of that time were interested in Jews very keenly, and not only as neighbors or partners in caravan trade, but also as opponents, and as carriers of some other, non-Christian spirituality. Perhaps the point is that the Russians are very recent Christians? Or did the active local Jews themselves impose controversy, make them think about subjects that, under calmer conditions, would not have aroused particular interest? At least in the first religious work in Rus', "The Sermon on Law and Grace", "the polemic... is as fresh and alive as it appears in the writings of the apostles" [141, p. 280]. And this is the middle of the tenth century.

At the same time, the famous monk Theodosius of the Caves specially went to the Jews, argued with them about the faith and, moreover, scolded them and called them lawless and apostates. Maybe the monk simply broke into a cry, unable to argue with the Jews? Indeed, everything, as in Egypt or Syria of the times of the first Christians, in the century in the II or III.

There is another suggestion - that Theodosius was simply looking for martyrdom. They say that the Kiev monk Evstafiy, sold into slavery in the Crimea, was crucified by his Jewish master for refusing to recognize the law of Moses. Many researchers doubt history itself: it contains too much of the Byzantine lives of saints. It seems that the story of the sufferer for the faith was invented so that there would be such saints in Rus'. But it is possible that in Ancient Rus' they simply gave the form of a Byzantine life of true history - after all, this is also quite possible. All the anti-Jewish pathos in the lives of the saints of ancient Rus' is clearly of Byzantine origin. By the way, Yaroslav the Wise's transcription of the church charter contains direct borrowings from Byzantine codes, for example, prohibitions on sexual relations between Christians and Jews.

If so, then in the thirst for the great martyr Theodosius Pechers, who was definitely unlucky: how the Jews scolded and how they called Theodosius in response, history is silent, but they definitely did not crucify the saint. Do you regret it? |

In Kyiv itself, "within the new city walls (completed in 1037) there were Zhydovsky gates, to which the Jewish quarter adjoined" [144, p. 253]. The princes used the Jews in much the same way as the Germans, that is, they patronized them in exchange for monetary subsidies. Svyatopolk Izyaslav tried especially hard in this, and although he obviously deserved his nickname Accursed for another reason, it must be noted that here Svyatopolk somehow strangely distinguished himself. |

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"Some scientists, modernizing the events, call these riots "pogroms". In reality, they were only indirectly directed against the Jews, and the only objection was their economic activity, more precisely, in all likelihood, and the fact that the Jews acted as conductors of the hated salt monopoly established by Svyatopolk" [145, p. 45].

In 1113, during the interregnum, Vladimir Monomakh hesitated to take the throne of Kiev, and at this time of stagnation the people of Kiev rose to revolt. They beat many boyars who were hated for "untruths", and besides, "then they beat many Zhids and robbed their houses because these many offenses and in the bidding of Christians harmed. Many of them, having gathered at their Synagogue, fenced off, defended themselves as much as they could, asking for time before the arrival of Vladimir Rov. And when Vladimir Monomakh approached, "all the people asked him for justice against the Jews, that they took away all the crafts of the Christians and had great freedom and power under Svyatopolk ... They deceived many into their law."

Vladimir answered the people of Kiev as follows: "After them (Zhidov. - A.B.) everywhere in different principalities, many entered and settled, and it's not decent for me without the advice of the princes, moreover, it's contrary to justice. ... allow them to be killed and robbed, where many innocents may die. For this, I will immediately convene the princes for advice" [144,

With. 129].

I will note the priority of the law that was in force in Ancient Rus', and the behavior of the prince, who does not want to act "against the rule of law", his fear of the death of the innocent.

And I also note that the Jewish pogrom was caused by the greed of the princes. In an effort to get more money, they patronized the Jews, and they violated customs and laws not only out of greed, but also understanding that their stay in Kiev and well-being directly depended on the amounts transferred to Svyatopolk.

At the princely council it was decided to limit the amount of interest on a loan, which was included in the relevant Charters of Russkaya Pravda, in Pravda Yaroslavichi. For some reason, Karamzin also writes that, by decision of the council, Vladimir "expelled all the Jews; that since that time they have not been in our fatherland" [145, p. 89]. But, apparently, Nikolai Mikhailovich still wished for reality, because the annals mention that in 1124 in a big fire "the Jews in Kyiv burned down."

There were Jews even in North-Eastern Rus', then especially poorly populated and wild. Prince Andrei Bogolyubsky of Vladimir-Suzdal had at least one close Jew, Ephraim Moizich, that is, Moiseevich. According to Solovyov, he was among those who killed Prince Andrei [146, p. 546]. For fans of this topic, I'll clarify: Prince Andrei Bogo

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Lyubsky was killed by rebellious boyars on the night of June 28-29, 1174, in his beloved Bogolyubovo. At the center of the conspiracy were, distressing as it may seem, not the Jews, but the children, grandchildren, and sons-in-law of Yarin Kuchka, the owner of Moscow. How glad Ivanov and the others who were racially bruised would have been if Prince Andrey had been slaughtered by the Jews! But this was done by the boyars, who did not like and were afraid of Andrei - after all, he ruled without them, surrounded himself with "unsightly" people, tried to suppress everyone who was independent of him. Among the conspirators was the Ossetian Anbal, the prince's key keeper (here they are, foreigners ...). That accursed night he stole his sword from the prince's bedroom. The prince, who never parted with his sword, turned out to be completely unarmed.

The assassins entered the palace at night, armed. Seven professional warriors with swords and spears burst into the bedroom, began to cut the prince with swords and sabers. But the prince himself attacked them! And he attacked so successfully that he even killed one of the attackers. The killers rushed away, taking with them the man lying on the floor... Only on the street, by the light of the moon and stars (after all, it was a clear June night!), the killers realized that the FOX was mistaken.

And loud groans were heard - the voice of Prince Andrei sounded in the night. The murderers rushed back ... in the false light of the torches, the prince was not in the bedroom, because in these few minutes the prince got up, "ran under the canopy, climbed into that and died," as

chronicler writes. |

A trail of blood and groans helped the killers find him, already almost saved. The name of the one who cut off the right hand of the prince is known: Peter, son-in-law of the boyar Kuchka. And, having done their job, the killers left unhindered.

Why didn't anyone help the prince?! Well, okay, the housekeeper Anbal betrayed him... But what about the "young squad" - hundreds of professional soldiers, each of whom owed everything to Andrey Bogolyubsky?! Surely there were guards in the palace, and there can be only one answer, a rather sad one: the guards also betrayed the prince. Even if they didn't kill the benefactor, they didn't save him when he, with groans, staining his own palace with blood, tried to hide under the canopy. And then the killers were allowed to leave.

The boyars hoped that the townspeople would support them and the crime would remain unavenged, but they were greatly mistaken in their calculations. The cities did not support them, the general uprising did not begin. Prince Andrei was "bad" only for the nobility he was ruining, and quite "good" for the people. The population was loyal to his dynasty, and the youngest son of Yuri Dolgorukov, Andrei's brother Vsevolod, who was later nicknamed Vsevolod the Big Nest for the huge number of children and grandchildren, sat on the throne of Vladimir. |

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The Orthodox Church canonized Prince Andrei, and his relics in a luxurious tomb were in the Assumption Cathedral in Vladimir. Already in the 20th century, according to a Soviet historian, "revolutionary people do not honor relics, and many relics that used to serve to deceive believers were publicly opened and liquidated. At the same time, it often turned out that in the tomb of the "saint" there were not human bones at all, but the bones of animals" [146, p. 89].

But that's just the trouble! The study of the bones of the skeleton, which had lain in the Assumption Cathedral for several centuries, fully confirmed that this is the skeleton of Andrei Bogolyubsky. Moreover, the study of the skeleton made it possible to explain some oddities in the description of the chronicler.

For example, historians have long had doubts whether the chronicler exaggerated the heroism of Prince Andrei. Could a man at the age of 64, unarmed, offer such effective resistance to several experienced warriors and even kill someone? But in the Assumption Cathedral lay a man whose "skeletal age was less than the passport age," as scientists put it in professional jargon. The physiology and physical strength of Andrei Bogolyubsky at the time of his death corresponded not to 64, but rather to 50-55 years.

The left hand of the skeleton was severed in several places, and then completely chopped off. The chronicler wrote about the right hand - apparently, he was trying to enhance the impression of the descriptions of the brutal murder - the "main", right hand, with which he chopped-

is a prince. But the drawing in a later chronicle shows exactly how the killers cut off the left hand ... And I think everyone knew from the very beginning that it was the left hand, and they understood why - if the prince did not have a shield, he could well wrap something around his left hand and use it as a shield. This was done if there was no other way out, and sometimes one's own hand served as reliable protection, and the warrior, having received serious injuries, still remained alive. And several layers of dense fabric or a piece of skin still softened the blows.

Apparently, the killers cut off this hand because it was already "on a string", and they were in a terrible hurry.

The chronicler called Andrey Bogolyubsky a "hard man" - that is, one who did not bow his head. The prince always kept his head slightly thrown back, looking at his interlocutors proudly, unbendingly. And the skeleton in the Assumption Cathedral turned out to have several cervical vertebrae fused! A man buried in the Assumption Cathedral, with all his desire, could not hold his head and neck otherwise! So the chronicler in his definition - "stiff" - called Prince Andrei very accurately: indeed, his neck was extremely "stiff", in the very literal

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nominal sense. The chronicler, of course, meant something completely different. Goe, and everyone around was sure that the prince's posture proves not at all a bone disease, but his terrible arrogance, arrogance ...

The skeleton showed many traces of "intravital wounds" - that is, lesions of the bones that had healed over the years of life. about them - many wounds that will never heal

. Wounds inflicted on the dark night of June 29, 174. Ru and blows were inflicted on the back of the head, in the shoulder joint, shoulder, forearm, hand, thigh; thrusting blows - in the forehead, in the thigh, in the shoulder - and all blows were delivered from the side and from behind.

Anatomists and anthropologists believe that even the first wounds were fatal. And that the killers spent a long time chopping a man who was lying helplessly on his right side.

The nature of the wounds clearly shows: he died. this man was not in battle, not in a duel... He was meanly killed, and the murderers, most likely, themselves were mortally afraid of him, bleeding, lying helplessly, otherwise why did they chop up the dead man for so long? Similarly, 27 mortal wounds were counted on Julius Caesar: the killers did not  
could stop.

So the scientists were forced to disappoint the "revolutionary people" - this time the priests did not deceive the workers, and it was really Andrei Bogolyubsky, and not "animal bones" in the Cathedral of the Assumption. |

As for the fate of the killers...

As soon as Vsevolod came to power, he immediately avenged. brother. Characteristically, the killers did not flee to other lands, and none of them had the courage to commit suicide. The seven main murderers had their hamstrings cut off so that they could not move, placed in tarred coffins and drowned in a lake in Bo

Gomilovo.

Since then, every spring, the coffins float up, swim in the pond for about two months, sway on the wave, then quietly go under the water ... Naturally, not everyone wants to believe that these are coffins. Like, pop up  
yut bumps! Only bumps...

Bumps?! I myself saw this only in photographs, but among these "bumps" there are objects with very clear geometric outlines. Another thing is that only coffin lids stick out on the surface of the water. But the correct rectangles are visible very clearly among the blurry outlines of the bumps.

The story, of course, is terrible, but if Ephraim Moizich actively participated in it, in his last hour on the shore of the pond, appealed to Yahweh, this does not in any way indicate some kind of "Jewish conspiracy." Rather, in the spirit of modern religious Jews, it's time to raise a finger instructively: this is how badly ends for a Jew trying to play a role in Russian history!

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There is also evidence that under Andrei Bogolyubsky, "many Bolgars and Jews came from the Volga regions and were baptized," and after Andrei's death, his son Georgy fled to Dagestan to the Jewish prince [147, p. 26]. Who is this mysterious "Jewish prince", who sheltered the Russian prince, we will still try to understand. Let us note for now how close the ties between Ancient Rus' and the Jews are!

Or here is a story about the meeting of Ilya Muromets with Zhidovin. Under the Soviet regime, this legend was removed from collections of epics, but now we can also know that somehow Dobrynya Nikitich "sees huge hoof prints in the field: each trace is half the size of a stove. Dobrynya looks at the trail, says to herself:

"This, apparently, Zhidovin, a strange hero, drove into our free steppes from the land of the Jews" [148, p. 53].

This same Zhidovin from the land of the Jews is a real bogatyr, no worse than the same Ilya Muromets: "The huge thing turns black: the horse is like a mountain, the bogatyr is on it, like a shovel of hay, - you can't see the face under the fluffy fur hat." He plays with a club "weighing ninety pounds", and, even having defeated Zhidovin, Ilya Muromets says: "I have been riding in the field for thirty years, my named brothers, but I have never run into such a miracle!" [148, p. 55].

It has long been noted that there is something subtly common in the history of Russia and Spain. So: in the same way, there is something in common between the Jews of these two countries. Only the Spanish Moors and Christians of the 13th-19th centuries could describe the Jewish hero in the same way as in Russian epics.

From all the coloring it is immediately clear that we are not talking about a few Jews in small scattered communities. There are many Jews in Rus', they are well known, they are taken seriously.

It may very well be that an important role in the fate of the Jews of Ancient Rus' was played by the country, although not Jewish, but which adopted Judaism as the state religion, the Khazar Khaganate.

conclusions

1. Jews have been present in the lands of the Eastern Slavs since the time of Kievan Rus. The origin of the Jews of Ancient Rus' is very mixed - these are the Khazars, and ancient Jews from the Byzantine lands, and immigrants from the East, from Persia and Georgia, and Western Jews. Kyiv in the 10th-13th centuries was a cosmopolitan city, where the Jews occupied a quite prestigious, not at all oppressed, position.

The influence of these Jews on Russian culture is undeniable.

To all appearances, by this time we can attribute the appearance of what can be called "Russian Jewry" or "Slavic Jewry," that is, the appearance of an ethnographic group of Jews who spoke the Slavic language in everyday life.

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Chapter 3

Chimerical Khazars, or  
Khazar Chimeras

Scratch a Jew and you  
will find a Khazarin.  
almost saying

Perhaps many puzzling questions are removed by the study of the Khazar Empire. It was an amazing steppe empire. Judaism became her official religion.

STEPPE EMPIRE

The origin of the Savir tribe is most often associated with the Huns - they say that they were one of the tribes of the Hun tribal union and came with them. How fair this is is hard to say. Everything can be. Lev Nikolaevich Gumilev considers the Khazars "descendants of Hunnic men who took Sarmatian wives." This is also possible, although not very provable.

It is known for certain that the Khazars and Bulgars are related tribes and spoke Turkic languages. It is also precisely known that



in 571, the Western Turkic Khaganate conquered the tribes of the Bulgars and the Khazars. But these tribes were practically independent, and very quickly freed themselves and formally. Almost immediately after the conquest, the strong tribes of the Bulgars and the Khazars began to pull apart the Khaganate, trying to create their own states.

In the middle of the VI century, approximately in 650, the Savir-Khazars separated from the Khaganate and created their own state. It was called simply, not wisely - the Khazar Khaganate, and the head of the state was the Khagan. In the field of military technology, the Khazars were still more diverse. They either invented it themselves, or very successfully borrowed chain mail from someone. Strong and at the same time plastic, descending to the knees and taking the form of a rider, the armor was a little worse than that of a European knight. Sometimes chain mail was also made for a horse. A heavy rider on horseback, with a long spear and a saber, began to conquer space.

It all started at the junction of the steppes of the North Caucasus, the Caspian Sea and rich cultivated lands, which we today call Northern Dagestan. These steppes in a short warm winter were filled with many people and huge herds: here

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they reaped winter pastures, to which cattle were driven from all the steppes east of the Don and to the Urals. And along the Caspian there were very peculiar places: the sea on one side, the mountains on the other. But between the mountains and the sea lies a fertile land with a subtropical climate, and the city of Semender, the capital of the Khazar Khaganate, was famous for its gardens.

In itself, the junction of lands with different climates and types of farming is an excellent place for the development of culture. And besides, an ancient trade road winds along the sea, which is called the Caspian Passage. The passage connected the flowering valley of the Kura in Azerbaijan, from where it is already close to Persia, and the steppes of the North Caucasus.

Semender stood at the crossroads of caravan routes from Persia and Central Asia to Eastern Europe. From the dense forests on the Kama and the Volga, skins, skins, honey, and gold were brought. Mines in the Southern Urals supplied high quality bronze. In endless internecine wars, the steppe people captured slaves.

By 700, the Khazars owned the entire North Caucasus, the Sea of Azov, most of the Crimea, the steppe and forest-steppe of Eastern Europe up to the Dnieper. Another in a series of innumerable steppe empires arose.

The Khazars themselves, for the most part, remained nomadic pastoralists. Among the Khazars themselves, agriculture was mainly done by the poor - those who did not have livestock. But both in the North Caucasus and in Dagestan, numerous peoples of farmers lived. They lived in the Khazar Khaganate, where the official language was Khazar, and submitted to the Khazar khans. They lived in a world where the Khazars were the main, privileged

people, and at the slightest opportunity they began to call themselves the same. - Khazars. What happened a thousand times already happened and probably will happen in large and small empires:

How many Turks who followed Khan Osman invaded Asia Minor? No more than 50 or 100 thousand people. How many Byzantines lived in Asia Minor? Not less than 6 or 7 million. But the Turks were the conquerors, they became the main ones, and the descendants of the Byzantine Greeks call themselves Turks.

The horde of Turks that crossed the Danube did not number even 200 thousand people, and the Transdanubian Slavs were no less than two or three million. Moreover, the Slavs were incomparably more cultured than the conquerors, and the Turkic language of the savage pastoralists disappeared, dissolved in the elements of the complex Slavic. But the descendants of the Slavs, who fell into submission to the Turkic-Bulgarians, call themselves Bulgarians to this day.

So it is here: the number of Khazars grew much faster than they could reproduce themselves. Moreover, until the middle of USh

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century, the empire only expanded. The prospects were not intimidating.

#### THREATS FROM THE OUTSIDE

In the VI and VII centuries, the Byzantine Empire did not feel tired at all. At times they were friends with the Western Turkic Khaganate, at other times they fought, and at the same time, Byzantium was steadily striving to seize Transcaucasia. In 626, the Byzantine troops, together with the Khazars, acted in Transcaucasia - this is the first example when the Byzantines interacted, and it was the Khazars, and not the Turks.

In 695, the deposed emperor Justinian II was exiled to Chersonesus. He did not give up hope of returning to the throne, but the inhabitants of Chersonesus did not like his activity at all, and they wrote a denunciation to Byzantium. Without waiting for the results, Justinian II fled to the state of the Goths, Gothia, which recognized the vassalage of the Khazar Khaganate. The Khazar kagan promised to help Justinian II and even married his daughter, who was baptized under the name of Theodora and married to Justinian II. The Byzantines began to persuade the kagan to kill their inconvenient son-in-law, promising a large ransom for this. It is difficult to say whether the kagan was going to betray his relative, but what Justinian did not differ in was patriarchal gullibility: as soon as his wife told him about the proposal of the Byzantines, Justinian II fled to Danube Bulgaria and, with the help of the Bulgarian Khan Tervel, seized the throne in Constantinople. He brought his wife and little son Tiberius out of Khazaria. He even declared Tiberius co-ruler, although he was still just a baby.

Upon learning of this, the inhabitants of Chersonesus, with fright, announced their withdrawal from the Byzantine Empire and joined the Khazar Khaganate. The kagan sent his tudun (manager) to the city. The fears of the Chersonesos proved to be justified: Justinian P started a war, took and burned the city of Chersonesus to the ground, and sold all its inhabitants into slavery. He took the Khazar tudun with him to Constantinople. The whole Crimea rebelled against the cruel Justinian. It was headed by the exiled Armenian Vardan, whom the Crimean Greeks declared the new emperor under the name of Philip.

Both Justinian and Vardan-PHILIP turned to the Khazars. The Khazars believed that Justinian was the first to start hostilities with them (by the way, whether the kagan was going to kill his son-in-law, Justinian, is still unknown). In addition, Justinian was very unsuccessful in returning their tudun to the Khazars - the poor fellow died while he was being taken to his homeland. Not really understanding why their tudun died and whether it was his fault

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In this Justinian, the Khazars killed 300 Greeks who arrived with that dun, finally quarreled with Byzantium, supported Vardan and moved the army to Chersonese.

Apparently, Justinian II really was a cruel, evil person. His own army rebelled against him, and he was helpless. In 711, Philip took Constantinople, executed Yustinianus, and his soldiers in a flurry slaughtered the little "co-ruler" - Tiberius.

A disgusting story, there are no words, weighed down, moreover, by infanticide and repeated betrayal. But as a result of this story, the Khazars turned out to be allies of Byzantium. This was good both in itself and in the perspective of conducting military operations with a common enemy - with the Muslims.

Because, starting from the year 640, Transcaucasia was engulfed in a continuous fire of war with Muslims. If Muslims. until they go to Khazaria, it is not at all out of the kindness of their souls - they simply do not yet have the strength. But in general, they are waging a holy war, ghazawat, and their goal is to conquer the whole world and force it to accept Islam. This is a young growing civilization, it is very aggressive and persistent.

However, clashes with Muslims cannot be avoided even without any ghazawat: after all, the Khazars constantly raided the rich countries of the Transcaucasus, already pursuing their own goals - robbery, for example. Moreover, Byzantium incited them. The Arabs would have to fight with Khazaria, even if they

didn't want to.

After a series of minor skirmishes, which the Khazars fought on foreign territory, in 692 the Arab commander Mohammed ibn-Og Bai responded with a real military campaign and took Derbent. A series of wars followed, in which the Arabs won more often: they were both more numerous and better prepared than the Khazars.

In 735, the most tragic events occurred: the Muslims invaded Khazaria through the Caspian passage and the Darial. Mervan, a relative of the caliph, led the troops, and he acted in an Eastern cunning, even mean way: he offered the Khazars to make peace. The parties exchanged ambassadors, but Mervan detained the Khazar ambassador and released him when the invading army had already passed the narrowness of the Caspian passage and was a stone's throw from Semender.

The kagan was so frightened that he immediately fled without even trying to resist; the conquering army only pursued the Khazars, occupied their cities and robbed them for their own pleasure. And when the Khazar army, having come to its senses, began to follow a parallel course with the Arabs along the left bank of the Volga, the experienced Mervan chose the moment and, on a dark night, ferried his army across a pontoon bridge. A sudden blow to the sleeping camp of the Khazars - and for

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a few hours it was all over, the army ceased being.  
wat.

It immediately became clear that "the Arabs, not possessing significant forces, did not want to stay in the country, they did not like the cold and gloomy northern land" [149, p. 41].

That the "cold and gloomy land" is today's Kuban and Stavropol is a separate issue. In the end, the Arabs lived in the subtropics, they liked it there more. Even in the Kuban, they, the poor, froze, and the winter nights on the 45th parallel seemed inhumanly long to them.

Another thing is more interesting: the Muslims fought not to rob the Khazars, subdue them or destroy their country, but to sell the inhabitants into slavery. They fought, firstly, in order to stop their raids; secondly, in order to involve Khazaria in the number of Muslim countries.

The only condition that the Arabs presented to the defeated kagan was to accept the Muslim faith along with his courtiers. Kagan was forced to agree, since he had nowhere to go. The mullahs forbade the kagan to drink wine and eat pork, explained the most basic provisions of their faith, and the Muslim army with many prisoners and cartloads of looted property moved back.

#### CHOICE OF FAITH

Around the same time, the Khazar Khaganate moved sharply to the north. The new capital, Itil, in the lower reaches of the Volga, is gradually becoming more important than Semender; The reason is simple - move away from places that are very accessible to Muslims.

Of course, the Khazars retained close ties with Byzantium. Even the fortress of Sarkel, the third most important city of Khazaria, was built with the help of a Byzantine engineer, Petronius Kamatira: Emperor Theophilos sent his entourage to help his Khazar friends. It is a pity that Sarkel, built in the lower reaches of the Don, now lies at the bottom of the Tsimlyansk Reservoir, about 15 km from the modern shore.

Moreover...

Emperor Leo the Isaurian in 732 - at the height of the wars with the Arabs and shortly before the defeat of the Khazars - even married his son Constantine to the sister of the Khazar Khagan. The girl's name was Chichak, which means flower. In baptism, the Khazar princess became Irina, and her son from Constantine, also named Leo after his grandfather, sat on the throne in 775-780. He had the nickname Khazar.

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It is difficult for me to share the opinion expressed by M.I. Artamonov [150, p. 12], and S.A. Pletneva that the Khazars for the countries of Eastern Europe became a kind of shield that shielded Europe from the Muslims [149, p. 42].

With the same success, one can consider her the savior of the countries of the East from Byzantine or Slavic aggression.

"I live at the entrance to the river and do not let the Rus, arriving on ships, penetrate to them (that is, to the Muslims. - 4.B.). In the same way, I do not allow all their enemies, who come by dry route, to enter their country. I wage a stubborn war with them. If I had left them alone, they would have destroyed the entire country of Ilthianism as far as Baghdad," wrote the Khazar king Joseph to the Minister of the Caliph of Spain, Abdurrahman III, Hasdai ibn Shafut.

The fate of Khazaria is rather just that it is a middle intermediate country in which everyone is always fighting for their selfish interests (completely alien to this country itself).

Perhaps that is why Khazaria did not become a Christian country.

Back in the 680s, a certain Khazar prince yearned for the sacraments of baptism, both for himself and for the entire population of the country. The prince called the Christian Bishop Israil, and he diligently, honestly uprooted the altars of Tengri Khan, "a monstrous, huge hero", the god of heaven and light, fought pagan rites, such as wild dances and sword fights in the nude" [ 151, p. 90].

As if the mission of Bishop Israel turned out to be quite successful: apparently, the Khazars were already ready to accept faith in a single god. But the kagan quite correctly saw the political background of the princeling's actions: the desire to simply separate from the kaganate. For better or worse, the Christianization of even a separate small principality did not take place, and even more so of the entire kaganate.

There are many Christians in the countries conquered by the Khazars, especially in the Crimea. On these lands, a special metropolis was even created by Byzantine priests, which included 7 dioceses KHIY. |

In 860 many Khazars were converted to Christianity by St. Cyril (brother of Methodius). |

We know about many events in Khazaria and neighboring countries from the book "The Life of John of Gotha". But Christianity was the official ideology of the Byzantine Empire; not for anything, for the Christianization of the world, wars were fought.

The Byzantines constantly used Christianity to strengthen their influence in Khazaria. As soon as the Goths in the Crimea rose up against the Khazars, the Byzantines were already ready to accept the Goths into their citizenship. It didn't work out - the Khazars defeated the rebels, executed their leaders ... Except for Bishop John of Gotha, for whom

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Byzantium really asked for a horn. And as soon as John of Gotha was spared, the Byzantines immediately turned to intrigues in order to expand the influence of the Christian church in the Khazar Khaganate, and to annex Crimea to Byzantium in general ...

Everything is logical: Emperor Constantine was already depicted with two sacred relics in his hands: a rod and an orb. If the wand is, in essence, a stick with which the prophet must "shepherd his flock," then the orb is a much more complex symbol: it is a cross stuck into nothing but the globe. Such was the claim of the Byzantine emperors - power, no more, no less, over the whole world. Power sanctified by the cross.

So, on the one hand, monotheism was increasingly necessary both for the kaganate as a state, and for an increasing number of the Khazars themselves. In the end, the worship of oaks, hills, the sky in the form of Tengri Khan and dancing in the nude gave their souls less and less. The Khazars spiritually outgrew paganism, like many peoples before and after them.

On the other hand, external circumstances interfered with accepting both Islam and Christianity. Against this background, the experience of one of the Khazar Khagans, Bulan, was very interesting.

OH! AND WHERE ARE THEY FROM?!

It must be said here that Jews from time immemorial lived in the cities of Dagestan: after all, this is the area of the most active caravan trade. In Babylonia, according to Josephus, the Jews were "innumerable tens of thousands, and it is impossible to establish their number." Already in the time of the Persian kings, they penetrated into Georgia, into the trading cities around the Caspian Sea, settled in the territory that we now call Dagestan.

Where did Gumilyov get the idea that only participants in the Mazdak uprising lived in Dagestan? That they went wild and led the way of life of the local pagan ethnic group, forgetting their faith and culture? That they "populated the empty steppe, lived off the landscape and were in symbiosis with their Khazar neighbors" [3, p. 88]?

In short, there are no sources on this matter. Neither the specifics of local Jewry nor Bulan's belonging to it follow from the sources. According to Gumilyov, he does not accept Judaism, but simply restores, allows himself and his compatriots to call themselves Judaists after a particularly glorious victory.

If Lev Nikolaevich writes about this, it is for only one reason - he wants it so much. We do not have any data for

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in order to consider Bulan himself a Jew, nor to accept other strange assumptions of L.N. Gumilyov.

Then, in 723, Khagan Bulan and some of his courtiers accepted Judaism. But only.

In the same year, the number of Jews in Khazaria increased: Emperor Leo the Isaurian issued a decree on the forced baptism of all Jews living in the Byzantine Empire. There is no data on how this decree was implemented in practice, but, of course, not everyone was baptized. Most preferred to flee, and Khazaria was close, an ally of Byzantium, and it was not difficult to enter it.

"The ruler of Constantinople during the time of Harun ar-Rashid expelled from his possessions all the Jews living there, who, as a result of this, went to the country of the Khazars, where they found reasonable people, but immersed in error; therefore, the Jews offered them their religion, which the Khazars found better than their former one, and accepted it," says a Muslim source about the events.

There were even more Jews in Khazaria than before, and besides, there were two different groups at once: old settlers from Babylonia and Persia and completely "fresh" settlers from Byzantium. Again I will quote L.N. Gumilyov, and again in order to shrug his shoulders: well, where did he get all this from?! "Khazar Jews met immigrants from Byzantium with ancient cordiality, but they paid them for their hospitality with insulting contempt" [3, p. 82].

In short, we have no idea how the Jews of these two different peoples lived among themselves in Khazaria. For our topic, this is precisely what is important: there are even more Jews in Khazaria.

UA. Koestler has a beautiful idea that the life of Khazaria, its trading cities at the crossroads, are cosmopolitan

spirit was very much in keeping with the Jewish spirit and gave birth to something similar in people of all nations. Anyone who lived like this and did things like that, became like a Jew. And as a result, I understood it better, and it was easier to accept Judaism. The idea is beautiful and strong, what can I say [6, p. 44].

For about a decade (799-809) the reforms of Khagan Obadiah fell: this Khagan declared Judaism the state religion. Later Khazar tseri believed that Obadiah was the rightful heir to the throne, "from his sons (Bulan. — A.B.) the king named Obadiah" [152, p. 97].

But, of course, L.N. Gumilyov also has his own opinion: what. Obadiah was not a Khazar at all, but a Jew, moreover, one of the Byzantine Talmudic Jews. That he seized power in the country through a coup and established the dictatorship of the Jewish community. The Khazar Khaganate, according to Gumilyov, took place in precisely this way.

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zom: as a dictatorship of a handful of international traders who had nothing to do with the rest of the population of Khazaria.

"The circumstances under which this not so religious as political upheaval took place are covered with many legends, which all without exception seem to be fictitious with one goal - to hide the true state of affairs from history and people" [3, p. 90].

One thing in this pleases - that Gumilyov has already arrived, and he will tell us everything this hour! He tells, is it just to believe? There is no evidence at all, there is only one thing - the desire to drive history into their schemes.

According to Gumilyov, all the splendor of the Khazar Khaganate existed only for foreigners, and the population of the country was only worse from the rule of foreign Jews. That the Jewish community that seized power ruled exclusively in its own interests, remaining a stranger to the Khazars. As little as a split between the "good" wild Jews from Dagestan and the "bad" Talmudists from Byzantium, another split arose: into Judeo-Khazars and Turko-Khazars. After all, if a Khazarin married a Jew, then her children were included in the Jewish community, and according to their father they had all the rights of a member of the clan. And if a Jew married a Khazarin, then their children were nobody for both the Turks and the Jews. In general, from these ill-fated "waste" of interethnic communication, the Karai MOV ethnic group turned out ...

"These poor fellows had no place in life. Therefore, they huddled on the outskirts of Khazaria, in the Crimea, and professed Karaism, which did not require the study of the Talmud, and loving fathers could teach them to read the Pentateuch, but powerless against the dictates of the law" [3, p. 88].

— All these arguments of Lev Nikolaevich cannot even be called "wrong" or "wrong" - they are simply sucked from the finger. Before us is not a story, but a typical folk history - a collection of far-fetched interpretations.



However, for some reason, even very serious historians consider the adoption of Judaism a kind of "historical mistake". "Jewish preachers with great difficulty substantiated the Jewish origin of the kagan and his entourage, since, according to the dogmas of Judaism, a narrow, purely national religion, foreigners cannot be true Jews, but they could not do this for all the peoples that were part of the Khazar kaganate. Consequently, the new religion did not unite, but, on the contrary, divided the already fragile state formation headed by the Khazars" [149, p. 62].

And further: "civil strife terribly weakened the state as a whole. ... The war of the feudal lords against the kagan continued for several years, its centers flared up in one part of Khazaria,

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sometimes in the other, because different ethnic and often hostile clans clashed in this struggle with each other. they blazed..." [149, p. 62-63].

It is difficult to agree with this assessment. Civil War - both

naya and natural payment for the adoption of monotheism. This was the case with the Jews in their time, the same is the price for Christianization in all cases that we only know. Not only in Rus', "Dobrynya baptized Novgorod with a sword, and Putyata with fire," all European tribes and peoples were also baptized. Yes, the turmoil was costly; in the whirlwind of civil war, many rebellious feudal lords, Obadiah himself, and his sons perished. Yes, Christian Crimea fell away from Khazaria. And yet the result was: Khazaria became more monolithic and strong.

, From 810 to 965, Khazaria lived as a Jewish state, and just these one and a half centuries are the time of its highest rise. The assessment by S.I. Pletneva, I can't get rid of this thought, is caused not by a sober assessment of what is happening, but by prejudice. After all, "it is known beforehand" that Judaism is a tribal religion, and that it is not necessary to accept it! And if so, then all the misfortunes of Khazaria are from Judaism, and all the achievements are contrary.

Perhaps the adoption of a common faith in a single god cost Khazaria more, because it was a very fragile combination of very different tribes? May be.

Perhaps Judaism was not the best possible choice? Would the adoption of Christianity or Islam have been easier, would it not have torn the country apart to such an extent? Maybe.

And yet, it is much better than nothing.

Another legend is that allegedly medieval Jews categorically did not accept the Khazars as dear fellow believers. On the pages of this book, we have been convinced many times that what we want is what we believe in, but if we analyze the sources, it turns out that, to put it mildly, everything is not so.

In the spirit of that time, the Jews tried to comprehend the appearance

co-religionists in a religious and mystical spirit: they considered the Khazars to be the descendants of the lost tribes of Solomon and the half-tribe of Manasseh, living "in the country of Kozraim; away from Jerusalem

..they are countless and they take tribute from 25 states, and the Ismailis pay tribute to them because of the fear they inspire and their courage" [153, p. 84].

This is no more absurd than understanding the kinship of the Slavs through the kinship of the brothers Rus, Cech and Lyakh, and, of course, quite good-natured. Moreover, there is not a single piece of evidence at all that at least some Jews, under whatever circumstances, renounced their relationship with the Khazar Jews.

A stream of Jews poured into Khazaria itself - already the third in its history. Jews from Byzantium, Persia, Muslim countries, first of all.

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Rumors about the "steppe kingdom of the Jews" spread throughout Europe at that time, and many Jewish communities were in great agitation. In the middle of the tenth century, there was even a correspondence between the Spanish Jews and the Khazars. It began with a letter from the court caliph of Cordoba Abdurrahman Sh Hasday ibn Shafrut: a Jew became interested in rumors about Khazaria and wrote a letter. After pompous wishes of well-being in the Eastern spirit, Hasdai very efficiently described his "country of Al-Andalus", spoke about the ways in which this letter would go, retold the stories of Byzantine merchants, and in conclusion asked Tsar Joseph to answer his questions ... Approximately 30 questions.

Interestingly, the Byzantine emperor categorically refused to help Hasdai's envoy get to Khazaria: although in fact it was not at all difficult. The emperor referred to the incredible difficulties and monstrous dangers that lie in wait on the way, to incredible distances, lack of water and entire tribes of cannibals and robbers. Most likely, in Byzantium they were very jealous of the fact that Khazaria could get the support of European Jews and become their leader. Byzantium did not want, apparently, the rapprochement of the Jews with the Khaganate.

Hasdai began to develop a new route for writing through Egypt, Jerusalem, Mesopotamia and Armenia ... But then ambassadors from the German principality arrived in Cordoba, and with them two Jewish scientists. They proposed another route - through Hungary, Rus' and Bulgaria.

Hasdai received a very detailed reply to his letter. Judging by the fact itself, and by some details, it really went through Rus'. For example, the inhabitants of Germany in this letter were called as the Slavs called them - "Germans". The correspondence of the Khazars with the Spanish Jews is interesting both in itself and as a valuable source. Both from what was written and from the method of delivery it is clear that European Jews had a connection with Khazaria, there was a very strong interest in it.

So the country perished, apparently, not at all because of the base intrigues of the Jewish community that seized power, but

more prosaic ranks. These reasons are not at all hidden by the wise men of Zion from the rest of mankind, but are just perfectly known to modern science. Like all known empires in the world, Khazaria perished due to the strengthening of its periphery. Strengthening, the vassals did not consider it necessary to remain loyal to the center, and the unified state fell apart.

#### THE FATE OF THE KAGANATE

True, almost a century passed between the beginning of the end and the adoption of Judaism. In 895, the Pechenegs captured the Black Sea and drove out the allied Khazaria Magyars (Hungarians) to

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Danube. The expulsion turned out to be successful for the expellees themselves: the Hungarians conquered the Slavic territories, and a European country, Hungary, began to form on the lands they had occupied. These nomads were rather lucky, they firmly entered European history; but Khazaria lost its loyal allies, and with them, its positions in the Northern Black Sea region.

Strengthening, Byzantium no longer felt such a need for an ally against the Muslims, and the weakening Khazaria ceased to be such a desirable ally. It turned for Byzantium rather into a too strong barbarian state, which is not a sin to weaken. Byzantium begins to set nomads, the same Pechenegs, against Khazaria.

Perhaps religious differences also played a role. Had Khazaria become Christian, Byzantium would have accepted its problems much more warmly; Khazaria would have remained her constant ally. Immediately it turned out that "... the kagan and the king, patronizing the Jews, quarreled with the Byzantine court and the church" [149, p. 64] and found themselves one on one with new and new enemies. If so, then it turns out that the adoption of Judaism still ruined Khazaria. But not because the evil Jews were intriguing, but because those who converted to Judaism were abandoned, good Christians washed their hands not in Constantinople.

The entire [X century] the power and influence of Khazaria are fading away.

But the Slavs dealt the main blow to the Khaganate. The Khazar Khaganate turned out to be very firmly connected with them, because with the movement of the main centers of the Khazar Khaganate to the north, the subjugation of the Slavs also took place. The Drevlyans, Polans, Radimichi, Vyatichi paid tribute to them. This century began in the 10th century. not earlier, but not like not later.

Strengthening, the Slavs stopped paying tribute, which already weakened the Khaganate. And they also began regular raids on Muslim Muslims, passing through the territory of Khazaria. Which emphasized the weakness of the Khazaria, and made it an even greater enemy of the Muslims.

The first breakthrough into the Caspian Sea is dated between

864-884 years. Then in 909 the Slavs plundered the island of Abes kun, in 910 they captured and smashed the city of Sari to pieces.

In 913, an even more piquant story took place. The Ruses asked permission from the kagan to enter the Sea of Azov from the mouth of the Don in order to attack the Byzantine lands. The good kagan gave permission. Then, without any permission, the Slavs dragged their boats from the Don to the Volga and headed down to the city of Itil. There they announced their intentions: to float into the Caspian Sea and rob the Muslims. The kagan was hardly so delighted, but agreed, stipulating that half of the booty goes to him.

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After some time, the Rus returned, bringing rich booty; apparently, they lived according to the concepts, because they honestly tried to share, in full accordance with the agreement. But here the hired squad of the kagan was indignant: from their point of view, it was necessary to attack the scoundrels who killed and robbed the Muslims. And here the kagan committed what is called a non-trivial act: he agreed with his glorious guard and allowed her to attack the Rus. But he also warned the Russians about the time of the attack (there is something in this very similar to the actions of Artak Serks, who allowed the Jews to be slaughtered, and also allowed the Jews to defend themselves and slaughter the Persians).

The battle went on for three days; in the end, the Rus were defeated, most of them died, and the survivors were forced to leave without booty. Since then, the Rus did not appear in Khazaria for a very long time, more than half a century. It's not a lack of strength - it was during these half a century that Prince Igor's famous campaigns (913-914 and 943-944) took place. It was simply possible to rob not only Muslims, but also Byzantium, and people in general are not very inclined to forget betrayal, especially military people. For warriors, betrayal is both the worst of sins and an act that is not very understandable psychologically. The traitor is shunned as a carrier not only of dangerous or unpleasant character traits, but also as a person who creates unpredictable, incomprehensible situations, whose behavior cannot be foreseen. To some extent, this is akin to the desire to avoid meetings and conversations with crazy people.

I will also note one more thing: the actions of the kagan clearly show his uncertainty, fear, and the absence of a clear, thoughtful policy. Kagan rushes about, agreeing with any solution that is offered to him. Apparently, the point here is not only in the personal qualities of the kagan, but also in the fact that his state is falling apart, and the kagan has no real strength to fight for power.

This alone calls into question the version of L.N. Gumilyov that the Jewish elite, who seized power in the Khazar Khaganate, deliberately set the Rus against Byzantium in order to reduce their number. He even explains the atrocities of the Rus in Asia Minor by the fact that "we see, Russian soldiers had experienced and influential instructors, and not only Scandinavians" [3, p. 131]. In order for the Khazars to "approach Kyiv, devastate the country and force Helga (Oleg. - A.B.) against his will to fight ... for tor-

the dignity of the Jewish merchant community of Itil" [3, p. 130], the Khazars simply had no strength.

Another thing is more interesting: why, after all, did the Slavs-Russians go to either Khazaria or Muslim countries for a good half century? What role did the fear of being deceived a second time during a raid play in the behavior of the Slavs, to what extent this psychological complex of disgust and anger, and to what extent ordinary revenge

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validity, it's hard to say. In any case, here are the facts: in the 60s of the 10th century (960s), the campaigns of Prince Svyatoslav Igorevich began. The prince is no longer going to plunder, but to expand his state. Of course, the soldiers who were on the campaign in 913 have already grown old and are unlikely to participate in new great deeds. But they do have children and grandchildren... Forty-year-old sons betrayed by the kagan in 913, twenty-year-old grandchildren are in the army of Holy Glory.

The attempted resistance of the Khazars is broken in passing, almost effortlessly. The army spreads widely in the heart of Khazaria, at the mouth of the Volga. After his campaigns, Itil and Semender were devastated and deserted, the city-fortress Sarkel was captured and actually annexed to Rus'. Khazaria is not attached to Rus', they are not made an ally. She just gets beaten up, that's all.

Ten or twenty years after this campaign, the Khazar Khaganate, or rather, a stub of the Khaganate, still continues to live out, no longer playing any international role. At the end of the 10th century, the Khazar Khaganate finally ceased to exist.

## ANALOGY

The Khazar Khaganate was not the only state in history that adopted Judaism as the state religion.

Something similar happened a little earlier in the principality of Himyar, in South Arabia. Southern Arabia, where there is a lot of rainfall, very warm and you can grow two or three crops a year, was called "Happy Arabia". In the TU-UJ centuries, many Jews from the empire fled to the Principalities of Fortunate Arabia. There were also many Christians here, but the state religion of Christ

anstvo was gone.

At the beginning of the UJ century A.D. the royal house in Himyar, in southern Arabia, was strongly influenced by the Jews, among the wives of the kings were Jewish concubines.

In 517, the son of a noble Himyarite from the ruling family of Yazan and a Jewish slave, Zu-Nuwas, seized the throne. In order to seize it, they had to kill the legitimate king of Maadikarib, a Christian ... which, however, is usual for court customs in general, and especially for eastern ones.

Dhu-Nuwas began by robbing Christian merchants who were in his realm. Since the most important caravan and sea routes led through Himyar, there was no shortage of such merchants, more and more arrived all the time. Zu Nuwas explained his policy by the fact that in the Byzantine Empire "the Jews are oppressed."

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In addition, the king began to impose Judaism by force (some of his entourage converted to Judaism) and persecuted Christians. The Christians of Himyar appealed to the king of Ethiopia. The Ethiopian Christian army forced Dhu-Nuwas to flee from Zafar, their capital. Most of the Ethiopians immediately went home, and a small detachment remained in the city, approximately. out of 500 or 600 people.

After some time, Dhu-Nuwas approached Zafar with a strong detachment and promised the Ethiopians a free return home if they surrendered. They agreed, left the fortress... and were immediately exterminated. Parts were lucky - they were immediately slaughtered. Others were herded into the church building and burned alive. And then a synagogue was built on the site of this church.

The following year, Zu-Nuwas, building on his success, took the city of Nagan and massacred the Christians there. In order to better argue with the Christians, Dhu-Nuwas sent for Jewish scholars from Tiberias, one of the most important cultural and religious centers in Palestine, that is, located on the territory of Byzantium. From that time on, Dhu-Nuwas negotiated with Christian cities only with the help of peculiar consultants - Jewish clerics from Tiberias. These rabbis taught their faith to the Arabs in Himyar and argued fiercely with the Christian missionaries.

Caravan and maritime trade ceased, and a stream of refugees flowed from the newly prosperous Himyar. Not only in Byzantium and Ethiopia, but in Iran, they were dissatisfied. And the cessation of international trade that is beneficial to all... and what is there to say? Well, not all people are as highly spiritual, as refined as the children of Jewish slaves, as deeply intellectual as the rabbis from Tiberias, who could stop the genocide, but did not consider it necessary. Not everyone, including not all pagans, likes the burning of churches along with living people.

In Byzantium, there was another difficulty - after all, the Tiber rabbis were subjects of the Byzantine emperor. The Christian priests persuaded the Jewish rabbis of Tiberias to be arrested and all the other Jews of the city to be imprisoned "until they give a guarantee that they will not send letters and noble people to the king of Himyar ... and warn them that if they do not do this, their synagogues will be burned and trampled under the cross, and the Christians will take possession of them."

The Christian emperor Justinian listened favorably to such complaints: after all, there was a struggle for the Christianization of the then known world. The adoption of Judaism in Himyar violated the plans of the emperors, the behavior of the Jews from Tiberias seemed

just a betrayal.

Justinian had neither the strength nor the time to send loyal generals to the south of the Arabian Peninsula. He did not bring down repressions on Tiberias. Why eliminate the consequence, if there is an important 356

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naya, all the visible reason? As was the custom of the Byzantines, who loved to set the barbarians against each other, they began to look for allies and easily found them in the person of the Ethiopians, who were also appealed to by the exterminated Christians.

It was not at all easy for the Ethiopians to start a new war on Khi Myar - the surrounding pagan tribes overcame them very much. When, finally, the campaign took place, it was a real crusade. The performance of the army was timed to coincide with the feast of the Trinity, May 18, 525, and was accompanied by a prayer service in the cathedral of the Ethiopian capital Aksum. Refugees from Himyara did not go along with the army, their task was different: to raise an uprising in the rear of the fighter against the oppression of the Jews, a faithful disciple of the intellectuals from Tiberias, King Zu-Nuwas. It was apparently not difficult to do this, because when the Ethiopian army approached, cities and entire regions immediately rebelled. Zu-Nuwas tried to fight back with a handful of troops remaining loyal to him, but was killed in the first battle. The Ethiopians went around the country unopposed, killing Jews and destroying synagogues (do you, the reader, have the conscience to condemn them for this? After that church that burned down with living people?). |

However, the Jews were not completely killed without exception. Some of them were taken to Ethiopia, some remained to live in Yemen, some went away from shame - to Byzantium or Persia. In the depiction of Jewish scholars, Dhu-Nuwas and his associates appear much more attractive than they were in history, and the actions of Christians take on the appearance of irrational hatred of the Jews (notorious anti-Semitism, not otherwise).

This is where the history of Jewish Himyar ended, and the only question is: why didn't everything in Khazaria end just as quickly and ingloriously? Personally, I have only one answer: people can be very different, both Jews and Gentiles. Zu-Nuwas took in Judaism what was close to him there - bastard tribal morality. As a result, he stopped international trade and committed many crimes that placed him outside the civilized world.

And then Obadiah took something else in Judaism - universality, the morality of the world religion. Apparently, they like these aspects of Judaism.

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It is characteristic that Jewish scholars are trying very hard to convey this story not quite accurately... Even such a serious book as "Essay on the History of the Jewish People" [9, p. 246-247], allows for many omissions. Nothing is said about the persecution and robbery of Christians, much less about the brutal murder of the Ethiopian Vsins. Of course, there is no word

about the pogrom perpetrated by Jews against Christians in Byzantium in 529. It is even reported that Justinian "... managed to set the Ethiopians against Himyar" [9, p. 247].

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more, and they used them. As a result, the caravan trade grew stronger, and the Khazar Khaganate went down in world history.

Once again I emphasize my confidence: if the experience of Obadiah turned out to be vicious, it was not because of the intrigues of Jewish merchants or the imperfection of Judaism itself, but because of the international situation. The Jewish state immediately found itself in isolation, and the love of the Jews of all Europe and Persia could not compensate for this.

#### THE FATE OF THE KHAZARS

Well, well, such is the fate of the Khazar Khaganate, a state entity. And the Khazars? Where did those hundreds of thousands, maybe even millions of people go who, when asked about their people, answered: "Khazarin"?

Even before the fall of the Khaganate, "the Khazars partly moved to the Crimea, partly scattered over the Russian lands" [25, p. 379]. Nestor mentions that "Khazar Jews" arrived in Kyiv around 986. It was they who argued with Vladimir about what faith he should accept.

At the same time, Kozary appeared - a quarter in Kyiv. Was this a place where the Khazar garrison sat, and then more modest people remained - merchants and artisans? Or did the Khazars live there, and fellow Jews began to settle in with them? Or from the very beginning there lived merchants who traded with the Khazar Khagan? Kozary - that is, the place where those who trade with the Khazars live? You can guess for a long time, but is it worth it? The main thing, after all, was the quarter. Already under Igor, at the very beginning of the tenth century, he definitely was.

Another legacy of the Khazar Khaganate: it is believed that the Kara-ims are the descendants of the Khazars. It seems to be logical, especially since the Karaites flatten their babies' heads, as some steppe dwellers do, as did the Khazars. What was the custom? They tied a plank to the baby's head, and while its bones were soft, plastic, the back of the head took on a flat shape. Thanks to this custom, it is very easy to separate the Khazar burial from the burial of any other foreigner; judging by the Khazars themselves, and by the Karaites, the change in the shape of the skull did not affect the intellectual abilities of a person in any way. What you should pay attention to: in Western Rus', the Karaites appeared in the XNUMXth century, this is well documented. |

But even on the territory of the already fallen Khaganate, the Khazar population did not immediately disappear. L.N. Gumilyov showed that the graves of the Khazars are much younger than their collapsed Khaganate [154]. That is, in the XII - XIII century, the son of Andrei Bogolyubsky could well have been



reap to the "Jewish prince". And there was a place for the Bulgarians to appear and

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Jews in Rus'. According to most scientists, the Khazars could live on the Middle Volga, in its lower reaches or in Dagestan until the invasion of the Tatars in the 13th century. Many of them fled to Rus' in fear of an invasion. Many Khazars moved to Rus' at the end of the KhP - the beginning and middle of the 10th century.

It is believed that they assimilated in Rus'. This is rather doubtful, because their faith became a powerful obstacle to assimilation. A Gentile can be baptized, but a Jew is not at all eager to be baptized and even preaches the advantages of his religion.

Arriving in the city, the Khazars could only stop in the Jewish quarter. For all of them, they were Jews simply by virtue of their Judaism, and it never occurred to anyone to delve into the intricacies of ethnic origin. So if they assimilated, then not in the Christian population. No one disputes that the Khazars joined the Jewish communities of Poland and Lithuania. Disputes, in fact, are only about what is the ratio of the Khazars and the Jews (who came, as they say, from Germany). "It is possible that the remnants of the Khazars, a people of Turkic origin, whose upper strata

'converted to Jewry in the 10th-10th centuries' [9, p. 341].

From the point of view of A. Koestler, the Khazars make up the bulk of the ancestors of the Eastern Jews, the Ashkenazi. In his opinion, in the 10th-15th centuries, most of the Khazars ended up on the territory of Western Rus' - the future Ukraine and Belarus. Some of them penetrated into Polysya itself. If Jews lived in this territory before the Khazars, then the masses of the Khazars who migrated absorbed them completely, because there were several newcomers for one native Jew. So who assimilated whom ...

A. Koestler even explains where Yiddish came from and why the character of the free steppes changed so quickly. Yiddish originated in the most cultural part of the Ashkenazi country, in Poland. Therefore, the spread spread over the entire territory of their settlement. And folk character. ... It changes very quickly, if there is a reason for it. The grounds were, first of all, the conditions of life in the ghetto.

The reaction to Koestler's book is interesting: among many Jews, including G. Pomerants, it turned out to be extremely stormy and, moreover, purely emotional. Unable to object to anything on the merits, Koestler's thoughts are subjected to a somewhat hysterical obstruction according to the principle: "I haven't read Koestler, but they still say it! ..".

What is the reason for this rejection? I will be glad if they object to me on the merits, but so far it turns out: those who for some reason cannot bear the very idea of descending from the Khazars are protesting. That is, these people have nothing against the Khazars, but ... how?! Khazars are their ancestors?! Gewalt! They are the descendants of the ancient Jews, beautiful, noble Jews, and personally Abraham and Jacob! And then those vile steppe dwellers with crooked noses and swarthy skin...

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In fact, there are even more radical discoveries ... For example, one scientist working in Plyos, Travkin, according to his colleagues, was "out of the blue". Nikolai Travkin believes that there has never been any movement of the population from the territory of Kievan Rus to the northeast. At the very least, archaeological evidence does not indicate any migration, but only speaks of a change in culture.

- That is, modern Russians are glorified Finns?

- Yes! Travkin answered proudly to his colleagues.

Of course, this is not a firmly established fact, but nothing more than a curious hypothesis. But, firstly, I listened to myself: what if I am a Finn by origin, a descendant of Finns who have switched to Russian? And you know, nothing disturbed the soul and nothing made her tremble. Finn is so Finn, nothing changes, and there is even a funny way to tease someone.

Secondly, I told this story to many Russians... And imagine, no one showed a reaction a la Pomeranz. No one worried that now he would not be a noble Slav, descended from Svyatoslav, Ratibor and God ... Yes! And from Koshchei the Deathless with Ilya Muromets, how could I forget that! So, none of my Russian acquaintances got worried because of this "terrible" prospect. The reaction was different - from cheerful surprise to complete indifference. But there was definitely no reaction of rejection in any case.

Why? But because there are almost no racists among Russians.

Ah, you mean that the Jews who learned about Koestler's theory!..

Wait a minute, wait a minute... But this time I didn't say anything about the Jews.

Chapter 4

Jews of Western Rus'

In general, in the south of Russia, the public contempt that had once been zealously cultivated in Poland did not weigh on the Jews.

Jewish Encyclopedia. T, 6, p. 712

ROUTE

It is difficult to say whether there was a special ethnographic group of Slavic Jews in Ancient Rus', saying

Shih in everyday life in Slavic. It is even more difficult to answer what is the ratio

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schie Jews and Khazars among the Jews of Kievan Rus. How do you draw the line?

It is obvious that Kievan Rus is becoming a kind of melting pot, where the Khazars, Jews from Khazaria, various kinds of crossbreeds, Byzantine Jews are mixed - direct descendants of the ancients, immigrants from the Muslim world and from Europe. Let the racially concerned deal with the ratio of Khazars and Jews in this melting pot, but we will note something else: there are many Jews in Rus', and they shared its fate, which again is similar only to the fate of the Spanish Jews, who shared the fate of the exiled Moors.

Because a hundred years after the pogrom and the defense of the synagogue by the Jews, the Jewish quarter of Kyiv suffered the same fate as the whole city. In December 1240, the grandson of Genghis Khan, Batu Khan, who led the campaign of the Golden Horde to the "last sea", approached the city and took it after a desperate resistance.

After the war, when Kyiv lay in ruins and it was not difficult to find a large site for excavations, the city was dug by the expedition of Mikhail Konstantinovich Karger. Among other things, they dug up the surroundings of the Golden Gate, which changed hands several times. The layer in this area is filled with charred fragments of logs, the skeletons of many people cut down by sabers, pierced by spears and arrows. From the position of the skeletons, it is clear that many were trying to get out of the rubble, still alive and already dead, when the burning houses collapsed, burying piles of people under them.

There is also a scary find in Kyiv, part of the layer of the death of the city - a potter's semi-dugout, in one half of which there was a workshop, in the other, separated by a stove, / - a residential part. Two people lie at the entrance to the dugout: a man of average height with a slight Mongoloid appearance, in a helmet typical of the steppe dwellers, with a curved saber. And tall, without a shell, with an ax. On the workshop floor is the skeleton of a young woman in a crucified position; two daggers are driven into the hands of the skeleton, the blades of which go deep into the earthen floor. And on the stove, in another "room" - the skeletons of children four and five years old.

So: my data is purely unofficial; This information was given to me by people who took part in the excavations and told me about it intimately, collegially. They didn't ask for their names, and I won't do that. But according to these stories, Karger was then "not recommended" to excavate the Zhidovsky Gates and the Jewish Quarter of Kyiv. And Mikhail Konstantinovich was not the kind of person who would have dared to take such a "recommendation" from the party authorities and not carry it out.

But some colleagues said that the Jewish quarter was still disturbed by excavations. The data of these excavations, if they were published, then without any indication that the antiquities belonged specifically to the Jews. But the excavated area is enough that-

I would argue that the most desperate battle was going on here. The Zhidovsky quarter perished, sharing the fate of the entire city. If one of the Kyiv Jews survived, whose ancestors strengthened themselves near the synagogue a hundred years ago, then most likely he was taken away with a lasso around his neck or fled, clinging to fellow believers, to other places.

Fortunately, there was still somewhere to nail down.

IN THE GRAND PRINCIPALITY OF LITHUANIA  
AND RUSSIAN |

After the Tatar pogrom, Jewish settlements in Volhynia and Galicia survived. The Grand Dukes, striving to repopulate Kyiv after the invasion, also called on the Jews to move to their old places. Grand Duke Daniel of Galicia, who ruled in Volyn in 1221-1264, settled Jews in the cities he built and restored after the invasion, and on the same basis as Christians. His successors upheld and continued this practice. "Jews constituted an important component of society in the Grand Duchy of Lithuania even before its unification with Poland, which had its own large and legally recognized Jewish population" [T, p. 49].

"Using the liberties granted to the Jews in other Tatar possessions, the Kyiv Jews aroused hatred for themselves on the part of the townspeople" [155, p. 517].

As for the "liberties granted by the Tatars", it seems that some clarifications will have to be made: "these people bought the tribute of our Principalities from the Tatars, took immoderate growth from poor people, and in case of non-payment, declaring the debtors their slaves, took them into captivity. The inhabitants of Vladimir, Suzdal, Rostov finally lost their patience and unanimously rose up, at the sound of Veche bells, against these evil covetous men: some were killed, and others were expelled" [143, p. 54-55].

Maybe Karamzin is simply an anti-Semite?! Is he angry at the Jews, envying their genius, and is he spinning all sorts of nasty things? But here the Jewish historian also notes: "In the documents of the XNUMXth century. Kyiv Jews are mentioned as tax collectors, who owned significant property" [155, p. 254].

The Jewish Encyclopedia explains the appearance of these tax collectors by the "movement of Jews from Poland to the East" and notes the penetration of Jews - farmers of customs and other fees in Minsk, Polotsk, Smolensk.

But why should we assume that they came from somewhere? Is it because such a myth has been established - about the spread of Jews from Germany to Poland, and from there to Rus'? But it is clear from what has already been said that such an assumption is by no means necessary.

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It is quite possible to assume that before us are the descendants of the Jews who lived here at least from the [10th century, that is, in fact, the indigenous population. Maybe they came to Poland, mainly from Rus'? There are much more facts in favor of such an assumption than in favor of the arrival of Russian Jews from Poland.

What else should be noted? The striking absence of anti-Semitism in Western Rus'.

· | There were no allegations of  
A. drinking the blood of Christians

Dentsev, nor in the poisoning of wells and the spread of plague. It wasn't - and that's it! In Western Rus', the saints of Western Europe, canonized as martyrs sacrificed by the Jews, did not take root. In Rus', the idea of a connection between the Jews and the devil was completely absent. The idea of "teufel volk" - a diabolical people - was very popular in Germany, in Western Europe in general, but it did not penetrate into Poland and Rus' - neither in the Middle Ages, nor in modern times.

Even when the persecution of the Jews began in Poland itself, the Lithuanian-Russian nobility consistently defended them at all Seims and Sejmiks. One can give a sad explanation for this, that in the 15th century in Poland itself there already existed a layer of Poles-citizens who competed with the Jews, while in Western Rus' there was not yet a layer of Slavic townspeople. The nobility continued to need Jews, influential enemies did not appear. So to say, Western Rus' has not yet grown up to anti-semitic

tism.

But there may be another explanation: perhaps Western Rus' simply knew the Jews well, knew how to include them in its society, and therefore treated them more loyally? Soon we will find many facts in favor of this assumption.

Conclusions 1. After the invasion of the Tatars, Russian Jews did not disappear anywhere, they continued to live in the Russian lands, which were included in the Grand Duchy of Lithuania and Russia. We see that in the XIV-XV centuries these Jews become tax-farmers - that is, intermediaries between direct producers of goods and taxpayers and authorities.

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That is, they master the social niche that is always attributed

pissed off to Polish Jews.

2. By tradition, this Jewry of Western Rus' - the Grand Duchy of Lithuania and Russia - is considered to be the extreme eastern offshoot of Europe, immigrants from Germany, and then from Poland.

In fact, there is no basis for such an assumption. Such an assumption is made only because such a stereotype has long been formed, and scientists cannot go beyond it.

On the contrary, it can be assumed that Russian Jews move to the West and form Polish Jewry.

3. Western Rus' is very tolerant of Jews and maintains a tradition of calm attitude towards them even when anti-Semitic protests begin in Poland.

## Chapter 5

### Jewish Commonwealth

"Well, the country! - thought Shtir faces. "There are only Jews around." Very witty joke

There is no doubt that a certain number of Jews penetrated into Poland from the West, from Germany. It is to them that the appeals of Bolesław: the Pious are addressed, it is to them that the letter was given, granting privileges throughout Poland. The charter of Bolesław the Pious of 1264 almost completely reproduces another document: a letter of commendation given by Duke Friedrich to the Jews of Vienna. The charter grants the right of autonomous judiciary to Jews, establishes inviolability of person and property, grants freedom of movement, and threatens punishments for those who will oppress Jews. Among other things, the document contains the following words:

"In accordance with the edicts of the pope, we forbid with all severity for the future to accuse a Jew living in our state of allegedly using human blood, since all Jews, by their faith, avoid using blood at all."

However, coins of the Polish kings of the 20th century and the beginning of the 13th centuries are known with inscriptions in Hebrew such as "Rabbi Abram, son of Isaac" or "Meshko, King of Poland". It is believed that the minters of the coin were also Jewish immigrants from Germany.

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Jewish money changers in Poland. AIH's middle drawing:

In any case, in the 13th century there were already many Jews in Poland, their position in society and their occupations needed a legislative basis. Part of the legislation is given by the charter of Boleslaw, supplemented by the provisions of the Church Council of 1267 in Wroclaw. The council decreed that the Jews should live separately from the Christians, in a special part of the city. In each city it was supposed to have only one such quarter and in it - only one synagogue. Jews were required to wear special distinguishing marks on their clothes, they were forbidden to hire Christian servants, and Christians were forbidden to serve with Jews and buy food from them.

Some provisions of the Wrocław Cathedral are simply delightfully patriarchal. It is noted, for example, that the Poles must be especially carefully protected from the horrors of contact with Jews. Because the Poles, after all: "a young sprout on Christian soil." Expressed almost poetically, the style of an almost touching love ballad about some "young sprout". But something wildest creeps in, quite in the spirit of the Lateran Cathedral: to hold on and not let go.

Later, at the end of the thirteenth century, these provisions are confirmed by two more church councils. And, what is characteristic, no one has ever canceled these decisions. At some stage, they lose their power de GAC, but not de arc. The Polish church has never abandoned the provisions of the Wroclaw Cathedral. That is, of course, he does not observe them today and has not observed them for a very long time, but these restrictions have not been officially lifted.

In 1364, Casimir III extended Bolesław's privileges given for Lesser Poland to the entire expanding Polish state. Tradition attributes this to the fact that the king was

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infatuated with a certain Jewish woman, Esterka, and made her his mistress. According to the portraits, of which there are many, the king is very lucky: a beautiful woman with gentle, kind eyes, sensual full lips and, of course, with breathtaking breasts, which any American movie star would envy.

...God forbid you believe these pictures, my dear readers! Because they were painted in the 18th-20th centuries, on the wave of a romantic attitude towards the entire Polish past. And in the XIX century, not a single portrait of Esterka was drawn, and each artist depicted her appearance according to his own taste ... And according to his own ideas about how his beloved woman should look like his king.

That is, the king had an affair with a Jewess Esterka, the daughter of a tailor from Opoczno, this is a fact. The king settled her in his palace near Krakow, and they had several children. Esterka raised her daughters in Judaism, and the sons Pelko and Nemir were baptized and became the ancestors of several noble Polish families. The fate of Esterka herself, by the way, is tragic - after the death of Casimir, she was killed during the persecution of the Jews, begun by Casimir's successor, Louis of Hungary. The race lasted

not for long, but they still managed to kill Esther.

But I am not sure that Casimir the Great's inclination towards the Jews can be explained only by the personal life of the king. The fact is that in those days there were very few Poles-citizens. A Christian European state, Poland was in dire need of a third estate - artisans and merchants. I had to put up with the fact that the cities in Poland were mostly German. The Germans moved east quite peacefully, becoming at least relatively loyal subjects of the Polish crown. But still, up to 80% of artisans at the beginning of the 15th century were Germans. Even the royal city of Krakow, the capital of the Kingdom of Poland, actually consisted of two cities located nearby: the royal Wawel castle, around the gray stone mass of which peasants' wooden huts were molded, and a stone German city with a town hall, Rynok Square, with a clock on the tower (hello Mr. Diamond!), Veche bell ... Everything is as it should be!

But the city was German, that's the point. And the Germans, although they were loyal to Casimir III the Great, nevertheless tried to pay him less money. And since they were monopolists, and besides them, there was no one to forge swords and armor for knights, to import and export goods from the country, they somewhat abused their position. To what extent they abused it is hard to say, but in any case, it happened. The German city lived according to its own laws, judged and judged its citizens in its own way, even though they were subjects of the Polish king. So far in

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Krakow has preserved a museum of medieval torture instruments. And there is a known case when the court of a German city sentenced its citizen to be blinded because he did not return the borrowed money on time.

The kings, and not only the Polish ones, have this peculiarity: they do not like to be dictated to conditions. That is, if Casimir had no way out, he would have been forced to humble his pride and cajole the Krakow Germans so that they would forge better armor and pay the treasury properly. Now Casimir exit

OW LEFT | was, and this exit was called "ev built in AT in. rheas. And if in Polish - "Jews".

Casimir III, duly called the Great, invited the Jews to Krakow. Another city quickly arose near the first two -



Jewish city. This time the Jews showed the best qualities of their nature - the ability to be grateful, and named their city in honor of the king: Kazimierz. Kazimierz is how the name Kazimierz is pronounced in Polish.

Krakow grew rapidly, Kazimierz became one of the districts of the royal city of Krakow. But this was a special area of the city, where people lived not as it was supposed to be in the Kingdom of Poland, but as it was supposed to according to the laws of the Talmud.

It is authentically known that Casimir III liked to go to Kazi mezh, and not only to look after Esterka, but also for long conversations with Jewish scientists. According to all descriptions, there was Casimir. a very intelligent person, and I hope that I will not offend the Poles (including Polish anti-Semites) if I suppose: maybe Casimir simply liked smart conversations about the abstract, a pleasant intellectual company? But the king's entourage, all these hefty grunts, hardly read many books and hardly knew what was studied, if not in a cheder, then certainly at the very beginning of training in a yeshiva.

Sometimes I think that the long-term passion of the king for Esterka could have been of the same nature. Maybe Kazimir also wanted to talk to a close woman? Maybe such eccentrics also came across in the XNU century? Even among kings?

The union of Poland with the Grand Duchy of Lithuania and Russia led to the fact that in 1388 Lithuanian Jews were given an analogy

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literacy - as in Poland, equal rights with Christian townspeople.

Many Jews, even after Casimir the Great, reached a high, prestigious position in Poland. At such a banner, according to the merits of a popular king, as Vladislav Jagello, the Lithuanian Jew Volchko was in charge of all financial affairs. |

Not everything, of course, was so idyllic. As soon as the plague began in 1348, the Jews were immediately accused of spreading it over and over again (a special piquancy is that among the Jews there were many doctors who also treated Christians). Pogroms even broke out in Krakow and several other cities. Small, without a large number of victims, but nonetheless. A new pogrom broke out in Krakow in 1407. The authorities stopped the actions of the pogromists as soon as they entered Kazimierz, but again, the worst of it is the beginning.

The Catholic Church did not particularly love the Jews, and to be honest, there was nothing to love for. Because I don't know if the spiritual youth of the Poles is the issue here, but several times the Jews managed to convince the Catholics, and they converted to Judaism. In Krakow in 1539, by order of the local bishop, the petty-bourgeois Ekaterina Zaleshovskaya was burned at the stake, convicted of a penchant for Judaism. The widow of a paradise, that is, a city councilor, she was a member of the Krakow patriciate. The venerable lady

she forgot that she did not believe that Jesus Christ is God's son: "The Lord God has neither a wife nor a son, and he does not need this. For only those who die need sons, but God is eternal ... and considers us all sons.

At this time, the Jews succeeded in converting many Poles to Judaism, and there was a rumor that they were hiding converts in the Grand Duchy of Lithuania and Russia. At the same time, in 1539, a royal investigation took place regarding those who were circumcised and fled to Lithuania. Investigators came to the conclusion that the Jews were elevated to Praslín, but many then and now doubted the validity of the conclusions of the investigation. It looks like they were, after all, these Poles converted to Judaism.

In Lithuania, conversion to Judaism became such a characteristic phenomenon that in 1495 the Jews were even expelled from Lithuania. True, eight years later the decree was officially canceled, and the Jews were again invited to Lithuania, and they did not have time to fulfill the decree ... So the Jews who were not expelled lived in many towns of Lithuania, so they never reached their hands.

In the middle of HU! For centuries, a rumor spread throughout Poland that the Jews had bought church communion from a certain Christian woman from Sochaczew. And the Jews pricked him with needles and mocked him until blood flowed from the communion. The story would be funny if the four Jews were not burned at the stake.

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At the same time, the old rumor began to spread about the communion of Jews with the blood of Christian babies, but King Sigismund II Augustus intervened and forbade bringing "such ridiculous accusations" without a preliminary investigation, at which the fact of killing a baby had to be confirmed by four testimonies of Christians and three testimonies of Jews. As far as I know, no cases have been opened.

In general, kings and statesmen stood up for the Jews, because what kind of fool would kill a goose that lays golden eggs?

As you can see, everything happened in Poland in principle the same way as in Europe, only no one has yet expelled the Jews. But they are also used by kings, the church is just as wary of them ... They are just as suspected of spreading infection during epidemics.

But there were two significant differences. First, the Jews of Poland and Rus' formed a single nation.

Secondly, they occupied a very special socio-economic niche that Western Jewry never occupied and did not even try to occupy.

Thirdly, the Eastern Jews united in an organization covering the entire country.

## ASHKENAZI IN POLAND AND IN Rus'

TO HU! century, a new Jewish people, the Ashkenazi, finally took shape. This people had its own territory - the Ashkenazi did not live west of the Elbe and east of the Dnieper, north of Lithuania and south of Volhynia. There is an Ashkenazi country with its own climate, natural conditions, trees and animals. Ashkenazim did not have their own state, but they have their own country. After all, the Kurds live in Turkey, Iran and Iraq, they do not have their own state, they, of course, have their own country, Kurdistan. In the same way, the Basques in Spain, the Tuareg in North Africa, living in Algeria, Tunisia, Chad, Mauritania, and Morocco do not have their own state.

Many other peoples also live in the same area. Some of them have their own states - for example, the Germans, the Wengroves or the Russians, but the Polish-Lithuanian Commonwealth officially does not speak German or Russian, but Polish and maintains its documentation in this language.

Some peoples - Wallachians, Gypsies, Karaites, Kurds - also do not have their own state. However, this is also their country, their habitat. If you want - an arsenal of distribution of NIA.

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The Ashkenazi Jews have even more reason to consider this territory their own - this people originated on the territory of Poland and Western Rus' (except for Pomerania).

The Ashkenazi country, the country of the people without a state, depends on the will of state officials and on their decisions. If they start to expel the Jews altogether, they will expel them. Will want to call some other Jews, for example, from Persia, will be called.

Even decisions that seem to have nothing to do with the Jews affect their fate, and very strongly. Here the Grand Duke united

"Jew Leiba" - an engraving printed in

Kyiv, XVIII century. In the background, the Poles are beating the Lithuanian and Russian STV of a protesting Jew. In explanatory with Poland in one state

Leib's text laments the loss, and moreover, two-thirds

Palestine. and complains that the lack of

territory of the Principality of  
Poland radish and garlic can make P Jews eat pork  
went straight into the 1101sha, into

crown lands. About the Jews

living in different parts of the Ashkenazi country, no one thought at the same time, but it was after this that three branches of Yiddish began to appear: Polish, Ukrainian and Lithuanian-Belarusian. The fate of the Jews in the three parts of their Ashkenazi country began to diverge. Their living conditions began to differ, they came into contact with peoples who behaved differently, considered different things important or unimportant, and, of course, this affected the national character. Convinced of the validity of laws, a Polish Jew who loves humor; a calm Belarusian Jew who lacks only a drooping mustache; nervous, accustomed at any second to respond with aggression or flight, Ukrainians are people of one people. Perhaps the Ashkenazi simply did not have enough historical time to break up into three peoples, just as the Russians broke up into Belarusians, Little Russians and Great Russians. At the junctions of interethnic communication, the Jews inevitably arose an interest in the culture of the "titular people"; a layer of Jews appeared who read in Polish not only notes from buns

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nickname or decrees of the local paradise, but also fiction. At the intersection of cultures, a phenomenon was born that I would venture to call Jewish Poland. The Ashkenazi who lived here retained their own view of very, very many things. Mastering the culture, they did not at all become the same Poles as ethnic Poles. After all, the Marranos retained their specificity, but for how long! And in all countries where such studies were carried out (France, USA, Italy, Russia), it turned out that Jews are somewhat different from the rest of the population. However, the Italians living in the country are just as different from the French. And the Turks living in Germany or the same Italians certainly differ from the Germans.

But they master the culture, spiritually becoming not just random residents of the country, but precisely Polish Jews. Poroy by Polish patriots, connoisseurs of its culture, history and literature.

In the same way, Jewish Ukraine and Jewish Belorussia arise, and it is not their fault that these countries are culturally inferior to Poland. Even living in Minsk or Poltava, a Jew more often assimilates as a Pole.

Jewish Poland, Jewish Ukraine, from the 18th century with the conquest of the Commonwealth by the Russian Empire - and Jewish Russia all arise in one and the same country. In the Ashkenazi country, at the junction with the cultures of other peoples, there is only one - all the same Ashkenazi.

## NEW SOCIAL NICHE

At the end of the 15th century, the same thing happened in Poland as happened in Western Europe two centuries earlier: a national third estate grew up in it. The Germans feel good - they have almost completely disappeared into the crowd of Polish merchants and artisans. They left cathedrals and town halls in several cities, a museum of torture instruments in Krakow, and German surnames for some Poles.

Where are the Jews to go? For them, assimilation is categorically unacceptable, and the Polish townspeople are stepping on their heels. In 1485, the townspeople of Krakow tried to ban all activities of the Jews, "except our mortgages for bad debts" - that is, to turn the Jews into a nation of usurers, like those in Western Europe. This number did not work for them, and in general, Polish Jews were almost never usurers. Strange as it may seem to the reader, many of them lent money at interest from Christians, including monasteries. In general, the Jews were engaged in crafts

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scrap and trade, making the townspeople-Christians compete with CIYU.

In 1521, the heads of the magistrate of the city of Lvov wrote to Poznań: "Infidel Jews have deprived us and our fellow citizens engaged in the merchants of almost all sources of food ... They have mastered all trade, penetrated into towns and villages, leaving nothing for the Christians." Lvov townspeople even sent a delegation to the king with the same tearful complaints, but the king somehow did not heed their suffering.

There were very few Jews in Western Europe, and they were all expelled so that they would not interfere with the rise of the local townspeople. And in the Commonwealth, Jews were forced out of many urban professions ... But they were not driven out of the country. And this despite the fact that there were many Jews in the Commonwealth - from 5 to 8% of the population, according to various estimates.

The Jews found a different socio-economic niche for themselves. One in which it was very difficult for Christians, even impossible to compete with them. And to which, rightly

sti. for the sake of Christians and did not claim. This was the niche that I had already begun to talk about - mediation between the "real" townspeople and the peasantry. Buying raw materials from the peasants, selling them to those who will process them. Buying finished products in bulk in the city, selling them in the village at retail. It is very difficult to squeeze into such a niche; one must work very hard to become useful to both the peasant and the city dweller. The income will be very small, because it is impossible to "weld" a lot: otherwise the peasant and the city dweller will begin to negotiate without intermediaries. In general, this is a niche for not very rich people.

Another type of mediation became part of this niche: between the nobility and the same long-suffering peasantry. Why should a noble pan run the household himself? A Jew can do this very well. The pan can safely eat and drink away the income from the estates, living in the city in a truly noble way: not working, not thinking about anything, and, moreover, sipping expensive wine every morning. And it's up to the Jew who rented his estate to get more money. And he, this Jew, is not going anywhere! Even if he runs away with money, the kahal himself will catch him and punish him, so that no one dares to think of the poor Jews that they are dishonest people. And if he doesn't run away, not so much will stick to his hands anyway. Almost everything will go to the nobleman, and after all, you still have to give as much as possible so that the gentleman has no doubts - it is necessary to prolong the lease on the Jew. |

In the 15th century, the king was the patron of the Jews; starting with HU! centuries, privately owned Jews appear: those who live in the land of magnates. In relation to them, the owners

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land, the Jews carried the same duties as before the king. Conclusions? Very simple - the Jews finally turned into a kind of feudal estate, and the estate depends  
Simoe.

On the lands of the feudal lords, in order to make their lands more profitable, Jews build taverns, hotels and taverns. Jews build roads to make it all more pleasant and convenient to use. Jews come up with ways to cultivate the land, introduce new crops, Jews build sugar factories, make wine from wheat, organize leather processing and spinning of flax. They need to spin, these Jews! There is absolutely no need for the clairvoyant pan to spin - he entrusted the Jews with this occupation. Some other peasant, perhaps, would like to spin, and he could, but serfdom does not order. Where there is no serfdom, the niche is already occupied by the Jews. The peasant goes berserk and draws his own conclusions—gradually

becomes an anti-Semite.

The noble pan shakes his head, seeing how the peasants are naked and barefoot. Out, fingers sticking out of the boot, out, patch on patch. I admit that the pan even shakes his head quite sincerely: in the end, the language and religion of the pan and the peasant are the same. A sermon about the dangers of drunkenness is read to both of them by one priest in the same church. Pan sincerely pities the peasants and at the same time

condemns their manners. You can't drink, it's bad and unreasonable! And they drink.

Who is to blame for this? Of course, not a clairvoyant sir. That is, if you calculate where and what goes, it turns out that, firstly, on the neck of the peasants sits mostly all the same a clairvoyant gentleman, and the Jew perched like that ... from the edge. Very often a Jew lives no better, if not worse, than a peasant, because he spins around a lot, but still earns little.

Secondly, the activity of the Jew is objectively beneficial for the whole country, for all its classes of society: in scientific terms, the Jews "form the industrial and transport infrastructure." The Jew does the work that the nobleman is too lazy to do, but the peasant does not know how, and no one can do it for him.

allows.

But in order to understand this, you need to carefully calculate everything, but what is there to count, to click on the accounts ?! This is a Jewish occupation. We, the Slavs, would drink (in a Jewish tavern), cuddle a woman (someone else's wife) and vomit in nettles.

In exactly the same way, if a Jew objectively does not allow a peasant to "develop infrastructure" himself, that is, into trade and agricultural industry, then it is not of his own vile will. It's not a Jew, it's a nobleman who doesn't want to let the peasant go anywhere. He is more afraid than death of any change in social relations, any loss of his position as panorama.

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And the Jew performs only the role of an economic bully under the pan, and he does it for a pittance.

Thus, a new economic niche is fraught with many troubles for the Jews. Moreover, it seems that no one is to blame for anything, a natural process is taking place ... But it is so easy to find the culprit in this process, it is so easy to explain who exactly is sitting on the neck of the main part of the people ...

I'm not really sure if this niche is "found" in XY or XY! century. It is very similar to the fact that in Western Rus' this niche was "found" immediately after the Tatar invasion. In addition, in Western Rus' there were the richest magnates - the princes Ostrozhsy, Vishnevetsky, Sapieha, Radziwill, Pototsky. These people have never been engaged in economics, and it is very likely that the niche of intermediaries between everyone and everyone has been developed in Western Rus' for centuries since the KSU.

If this assumption is correct, then the Jewry of Poland proper has simply slipped into an already prepared niche. That is, merchants and small artisans remained, but more and more Jews turned out to be tenants, managers, and intermediaries. |

In addition, another problem arose in the Orthodox regions of the Commonwealth. While the magnates of Western Rus' were right

voslavnye, this problem was not. But over the course of the 15th century, the gentry of Western Rus' became more and more Polonized and more and more converted to Catholicism. For this gentry, more and more, Orthodoxy became not the faith of the fathers, but the superstition of the common people.

If so, Orthodox churches also became a source of rental income. An Orthodox church was rented out to a Jew in the same way and on the same grounds as a mill, a road, or a tavern. Do you want to listen to the liturgy? Pay. Do you want to baptize a child, get married, bury the dead? Paying rent to a Jew Torah. Here the story is the same as with the road or with the tavern: the Jew himself will get ten percent, the rest will still go to the landowner. But it is not the landowner who is standing, looking with his demonic Jewish eyes, holding out his hand for the peasant pennies. The landowner, although a Catholic, is nevertheless clearer, closer

. And these ... For the requirements, for the acceptance of holy gifts, - pay ... And to whom pay! There is no Last Judgment on them, on satanic fiends! ,

In Western Rus', and mainly in the lands of the crown, in the future Ukraine, a pan-Catholic gives an Orthodox peasant on lease to a Jew. Who will pay for this in the near future? Of course, a Jew!

Do the Jews themselves understand this? The most interesting, the most unlikely thing is that they don't understand! There is no text that has come down

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to us from the 17th century, even from the 18th century, in which fear for their future would be reflected. At least an understanding of their difficult situation. Well, at least an analysis of what others think about the situation of the Jews! No, all this is not. Sitting on a powder keg, the Jews, with amazing stupidity, do not see point-blank that they are hated. And they hate not at all because of mental deviations or some kind of prejudice, but they hate consistently, motivatedly, naturally: Apparently, they simply do not understand that they are doing something ... well; let's just say, something that can be given a negative assessment. Live for something to judge. Why?!

I can offer only one explanation: but because the Jews do not care about any assessments of other peoples. The fact that the peasants are melting in the tavern, the gentlemen say for preference, obviously does not matter. The Jews "know" in advance who is chosen by God here, who is here the walking perfection and the living miracle of all time. And what not to admire this miracle, not to consider higher than yourself. this is a miracle, not to recognize the superiority of this miracle is just stupidity, inability to understand obvious things or mental illness.

KAGAL ORGANIZATION



Polish kings HU and HU! centuries usually patronized the Jews. Sigismund 1 in 1507 confirmed the preferential letters of the former kings. Under him, wealthy Jews took over the collection of state taxes and duties, rented the royal estates and always knew how to extract a considerable income from them. This king placed one such Jew as chief over all Lithuanian Jews. A wealthy Brest Jew, the chief tax-farmer and tax collector in Lithuania, Michal lezofovich, received the right to communicate directly with the king on all Jewish matters and to represent all the Jews of Lithuania. He had the right to "judge his fellow tribesmen. according to their own laws, to levy from them the prescribed taxes, and so on.

The successor of Sigismund 1, Sigismund II Augustus, further expanded the rights of Jewish communities in their self-government. The Hebrew word "kehila" turned into the Polish "kahal", and then into the Russian "kahal". Now rabbis and elders could judge disobedient or committed crimes according to the laws of Moses and the Talmud (that is, according to the laws of two or three thousand years ago) and sentence the guilty to even very severe punishments, except perhaps the death penalty. Stefan Batory in 1580 gave another

several new perks.

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"As a result of all these measures, "Jews constituted a special class in Poland, governed in their internal life by their elected representatives, secular and spiritual" [25, p. 517].

Members of the kahal councils of each community were elected every year on Easter days by voting and lot. At the head of the kahal were the elders, numbering 3 or 4 people (roshi). Behind them were honorary persons (tuvas), judges (dayans), trustees and elders of educational institutions (gabai).

Kahal did the layout of taxes, contributed money to the treasury, managed synagogues, cemeteries and all charitable institutions, educating youth, sorted out lawsuits, issued loans, gave documents for real estate.

But that's not all! To resolve complex judicial issues that could not be resolved within the kahal, they held annual congresses of rabbis and elders. They were usually held at fairs, especially often in Lublin.

Then they created a permanent Sejm, or vaad on the scale of the whole of Poland, not only to resolve controversial issues, but also as a kind of Jewish government. Such a Sejm was called the "Seim of the Four Regions", "Vaad arba aratsot", because representatives from four regions of the state participated in it: Greater Poland (the main city is Poznan), Lesser Poland (Krakow), Podolia (Lviv) and Volhynia ( Ostrog and Vladimir). That is, it included representatives of all the main communities of Poland.

The "Seim of the Four Regions" resolved complex court cases,

clarified the laws, issued new decrees regarding the social and spiritual life of the Jews - that is, he was a kind of government.

Lithuania had its own vaad, in which rabbis and kagal deputies from the five main Lithuanian communities participated: Brest, Grodno, Pinsk, Vilna, and Lutsik.

Do not assume that everything was so idyllic. "The democratic principles underlying the kahal were violated early by the oligarchy. .. Kagal often even stood in the way of national development, such a serious historian as Yu.I. Hesse. - Commoners did not actually have access to public self-government bodies. The kahal elders and rabbis, jealously guarding their power... kept the mass of the people away from themselves" [155, p. 37].

And even: "Kahals, not enjoying authority among the people, maintained their dominance thanks to the assistance of the government" [155, p. 43].

The leaders of the Russian community were dubbed "world-eaters" according to their merits. A very fair name for those who sat on the neck of the community members, using their labor and their privileged

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position. World eaters... but this is not the Russian "world", this is the Jewish kahal. Well, let them be "kagaloeds"!

And there was no way out for the ordinary Jew. He, poor thing, has nowhere to go. He must always, all his life, from birth to death, live in the kahal and obey its elders, know his place. He cannot go beyond the kahal, he cannot resolve his issues outside the kahal either. On the side of the kahal is the religious authority. If a Jew loses a Jewish court and turns to a Polish one, he is immediately subjected to a cherem - excommunication, anathema. That is, in fact, excluded from the community.

The kahal system put an end to any possibility for a Jew to be an independent person - like any European city dweller, a citizen of a medieval city. Kagal conserved social psychology in those forms that had developed not only before the emergence of free cities and their citizens, but also before the ancient era.

"On the other hand, if a Jew is faithful to the community, he does not pursue a career as an independent specialist or entrepreneur, but "ka galoed", he can rise to the leadership of the community and even become a member of the vaad, the Jewish parliament throughout Poland. What is the difference between people who want to be independent specialists and entrepreneurs and "kahalo- and world-eaters"? Think about it for yourself.

Such a global organization, such a state within a state, has never existed in any other country. Not only in divided Germany, where every principality and almost every

Every city lived according to its own laws, but even in centralized England, even in Spain, which abounded with Jews, there was nothing like that. Except perhaps in the Caliphate of Baghdad, where the Babylonian exarchs could represent the entire Jewish people in the face of the Caliph... But the Babylonian exarchs were from the lineage of David - a kind of Jewish kings who survived their era, if you like. And in Poland, all the kahal bosses were elected ... And it turns out that the Jewish state within the state was nevertheless democratic in the European way.

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Probably, many Jews liked it - in Poland, the kahal system was as close as possible to what can be called a Jewish state. Without territory, borders and army, but "on the other hand" with its own organization, laws and culture. Only a few Jews could live their whole lives without coming into contact with the goyim at all, but, firstly, there were such. Secondly, even those who constantly traded with the goyim had to avoid only one thing - to commit grave crimes against them. For example, if a Jew killed a goy, he was judged by a Polish court. But to rob or deceive a goy - and in a Polish court

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there will be a representative of the kahal. That is, its own, kahal court is a court; he will force you to give the money, and even additionally punish you for letting the others down. But before the goyim, the broad chest of the kahal elders will close you, and if you do not enter the "goy" world, then you are not alone in resisting this world.

And if you behave correctly, then you can generally live your whole life, almost without seeing the goyim, without knowing them, and almost without being able to speak their ridiculous and indecent language.

#### COSSACK TROUBLE

Among the terrible dates designed to frighten the descendants of the kov, one of the most sinister "stars" bloody flickers this date: the date of the "Cossack" rebellion raised by the Chigirinsky centurion, God-given Khmelnytsky.

There is nothing further from reality than the idea of God-dan Khmelnytsky and his gang as Ukrainian Orthodox rebels. fundamentalists or even people who have been abused by foreign and foreign power. Initially, the rebellious Cossacks demanded one thing: to be included in the register, in the list of Cossacks receiving a salary, that is, turning themselves from free revelers into servants of the state. A completely specific state - the Commonwealth.

Include forty thousand Cossacks in the register?! Forty thousand new nobles?! Where to get money?! And the state is at war with potential gentry with all its might. The wildest uprising - we are fighting to be made servants of the state - that very

my state with which we are at war!

Another thing is that too much in the Commonwealth of the 17th century led to the event that in Poland was called and is called the "Cossack revolt", in the Russian Empire they called either the "revolt of the Little Russians against Poland", or the "uprising of Bohdan Khmelnytsky", as The USSR began to be called "the liberation war of the Ukrainian people."

In the Commonwealth, it happened, as in Muscovy, in 1676, where the Cossack uprising of Stepan Razin turned out to be the trigger for a peasant war, and the country suddenly stood on the verge of a new Troubles.

The Cossack uprising for inclusion in the register was superimposed on too many contradictions that literally tore apart Ukraine. Confrontation between Catholics and Orthodox, Poles and Russians, Uniates and Catholics, Uniates and Orthodox, gentry and "cattle", Cossack elders and "rabble", registered Cossacks and non-registered, Cossacks and bourgeoisie, Catholic

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some of the gentry and Orthodox Russian magnates, some of whom were much richer than the king, all these contradictions exploded instantly, as soon as the Cossacks and Tatars entered most of the Ukraine.

This will probably upset many ... And many Cossacks (or rather, their descendants), and people who studied too well from the textbooks of the Soviet era ... But Bogdan Khmelnytsky won battles with the Poles only in one single case - if he acted in an alliance with the Crimean Tatars. The victories at Zhovtye Vody, near Pilyavtsy, in the battles of Korsun and Zboriv are considered to be the victories of the Cossacks over the Poles... This is profoundly wrong. All these are examples of joint Tatar-Cossack victories.

From the very beginning, the Crimean Khan was the closest ally of Bohdan Khmelnytsky, and as soon as the Krymchaks left the Cossacks after the Battle of Zboriv, they had to sign the Zboriv peace treaty of 1649, and this was a treaty that the victors do not sign. One cannot envy Bohdan Khmelnytsky, because the only way he could successfully fight the Poles was under the slogan of liberating Orthodox Ukraine from Catholic Poles. But he could liberate Ukraine only together with the worst destroyers of Ukraine, with the Crimean Tatars, formally - Muslims, in fact - almost shamanists, who easily set up stables in both Orthodox churches and Catholic churches. Do not try to limit the robberies and withdrawal of people by the Tatars Bohdan Khmelnytsky is not a waste. But, losing the patronage of the Tatars, he also lost the opportunity to win.

The trouble is that the uprising of the Cossacks took place in the last weeks of the life of King Vladislav GU. After his death in Poland

queenlessness was established, and for some time they could not give a decent answer. At the end of 1648, Bohdan Khmelnytsky and his Tatar allies became masters of all Ukraine. The population greeted them with varying degrees of enthusiasm, but the Tatars were quite unwilling to see them in Ukraine. But "on the other hand" a lot of serfs and semi-serfs, poor artisans and philistines who worked for hire, sensed a magnificent opportunity to change their position by enrolling in the Cossacks. Fugitive Poles and all kinds of stray people joined them, the number of Cossacks grew rapidly, and all of them would like to get into the register ...

Only after electing a new king and making sure that the Crimean Tatars retreated from their ally, at the beginning of 1651, the Polish troops went on the offensive, crushed the Cossacks near Berestechk, and in June cleared Kiev of them.

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According to the Treaty of Bila Tserkva, the Cossacks lost almost everything they had won: the power of the Cossack foreman was recognized only in the territory of the Kiev Voivodeship, and the elected hetman had to obey the crown hetman and did not have the right to foreign relations without the permission of the government of the Commonwealth. The register was reduced to 20 thousand people, the serfs who fled to the Cossacks had to return under the rule of the pans, the gentry had the right to return to their estates, and the Cossacks were obliged to break the alliance with the Crimean

khan.

If this treaty were applied in practice, the Cossack movement would probably be able to be brought into some decent framework. But the ground burned under the feet of the Polish army - in the Kiev Voivodeship, and throughout Ukraine. Even if Bogdan Khmelnytsky had wanted to stop the civil war, it would hardly have been in his power. The country had already been plunged into the Time of Troubles, and it no longer made any sense to act by purely repressive methods. The war continued... The rebellion continued...

From the very beginning, Bogdan Khmelnytsky, no matter how much he declared himself as a "single-rule Russian autocrat", perfectly understands that he himself cannot sit still.

Already on June 8, 1648, he wrote a letter to Alexei Mikhailovich about the acceptance of Ukraine under the arm of Moscow. At the beginning of 1649 he repeats the same letter.

Muscovy is also drawn into the Ukrainian Time of Troubles, military actions of several states begin, and there Turkey also begins to move ...

It is very characteristic that all historians who write about the events of that time, as it were, do not notice the presence of Jews. Polish, Ukrainian, Russian historians describe in detail how and where the armies went, what decisions the commanders made and what the soldiers and officers did. Many of these

descriptions are interesting, useful, instructive ... But all these descriptions are incomplete.

Because, even when describing the misfortunes of the civilian population, the ruin of the inhabitants of villages and towns, the cruelty of the wild Cossacks, everyone, surprisingly, "point-blank did not notice" the Jews. The exception, of course, are Jewish authors, but they have a different bias - they do not notice anything that is not directly related to the Jews - and as a result the picture is even more distorted. To read the same Mr. Diamond, and it turns out something like this, that "evil, cruel and cunning Bogdan Khmelnytsky" [4, p. 310] and began military operations out of anti-Semitic motives. And this, to put it mildly, is not

quite exactly.

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The truth is that Eastern Europe is the birthplace of many peoples. Any event on its territory, whether we like it or not, is reflected in all other peoples, even those who did not want to take part in hostilities at all and did not even really understand what was happening at all.

Did the Romanian gypsy in 1941 understand why a tank with a swastika on its armor suddenly turned towards his wagon? Did he even know about the existence of a racial theory, did he hear about Dr. Goebbels and other theoretical research? Hardly. The man was sitting by the fire, inhaling the smell of smoke, admiring the blue sky and the autumn harvest of the forest, and lazily wondering where he would go with his wagon when he finished smoking. He sat on a stump, good-naturedly but grinning at the mustache of the gypsies: why did a German tank drive in his direction? He lived in other dimensions, extremely far from the cruel madness that had taken possession of people. He didn't even understand what was happening, but nevertheless, the last impressions in the life of this completely peaceful person could be the crunch of a wagon under tank tracks, the terrible scream of his children, a machine-gun fire at close range. Regardless of understanding why.

Similarly, the Jews of Western Rus' had nothing to do with the Cossack rebellion. They did not give a damn about all the problems of the Cossacks, including who of them was in the register and who was not there. They did not even oppose the inclusion of the Cossacks in the register; in fairness, if they wanted to reduce or expand the registry, they would not have such an opportunity. In something, but in matters of compiling a register, it would never have occurred to anyone to ask the opinion of the most respected rabbi or member of the vaad. Probably not much. many of the Jews in general were able to understand why the register is so terribly important for a Cossack. |

Moreover, they were completely indifferent to the burning question: will Western Rus' be part of the Commonwealth?

the one that will enter Muscovy, become part of the Sultan's empire or become "independent" under a new name - Ukraine.

The only thing the Jews can be accused of is their inability to understand other people. For centuries they were tax-farmers and tenants, and so they did not bother to understand how the Ukrainian peasants perceive them, who they are in their eyes. The Jews did not know how to look at themselves through the eyes of others, and even more so did not know how to take into account their reputation. The motives of one or another: the actions of Christians were as inaccessible to their imagination as the motives of the behavior of the Jews themselves - for a Cossack or a gentry

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cha. Only this amazing naivete can explain the astonishment of the Jews: why did they suddenly begin to cut them?!

And the Cossacks slaughtered them even more cruelly than the Polish gentry, which can be explained. The gentry was nevertheless more understandable, its way of life and behavior were more accessible to the Cossacks. The Pole and the Russian man were people of different nations, different branches of Christianity, but people of the same civilization. The Jews belonged to a different civilization and were completely incomprehensible - almost like aliens. And unpleasant.

In addition, the gentry could still take revenge. There were rules that were not safe to break - the Poles responded to the brutal murder of the wounded who were captured by the Cossacks, to the massacre of children and women. No, they did not sink to the level of the Zaporizhian beast, but they stopped taking prisoners, for example. No prisoners were taken near Zbroev, no assistance was provided to the wounded of the enemy, despite the exhortations of the priests. The Cossacks could drink vodka as much as they wanted and go on a rampage, but they knew very well that it was dangerous to bring the gentry to the point of brutality. The Jews were more defenseless, it was easier to vent the accumulated evil on them.

It seems that the matter was not only in the accumulated evil, but also in the composition of the Cossack crowds themselves. It is naive to see Ukrainians in the Cossacks, defenders of their land. Among the Cossacks were Tatars, Muscovites, and criminals from Poland who fled to the Cossacks. Such were these "avengers for the people" and "defenders of the Orthodox faith", and they behaved accordingly: "The murders were accompanied by barbaric tortures - they skinned the living, sawed them in half, beat them to death with sticks, roasted them on coals, poured boiling water over them; there was no mercy for infants (no doubt, the most important enemies of Orthodoxy and the most fierce farmer. - A.B.). The most terrible frenzy was shown by the people towards the Jews: they were condemned to final extermination, and any pity for them was considered treason. Scrolls of the Law were taken from the synagogues: the Cossacks danced on them and drank vodka, then they put Jews on them and cut them without mercy; thousands of Jewish babies were thrown into wells and covered with earth.

Very often, the Cossacks captured Jewish girls, strongly baptized them and just as forcibly married them. The very desire to marry Jewish women certainly forces the SDS-

to make a rather unpleasant assumption: perhaps the Cossacks considered the Jews a higher social caste than they themselves? Perhaps marriage to a Jewish woman was to them what marriage to a countess was to a Cheka executioner of the 1919 model?

The readiness to create violence calls into question the loyalty of the Cossacks to Christianity: both the acceptance of baptism, and even more

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more marriage can only be a voluntary affair; The wedding ceremony itself includes the question of the priest about the consent of the bride.

What is most surprising is that Orthodox priests baptized and married by force; and this makes them question their Christianity: belonging to the Christian faith of people who wear cassocks and wave censers, whether they serve turgy and seriously consider themselves bearers of Apostolic grace.

It is difficult to say how many tragedies Rzeczpospolita saw during these months of Cossack madness. One of the Jewish "brides" threw herself off the bridge into the river while the Cossacks dragged her to the church to be baptized and married. Another managed to convince her future "husband" that she can "talk bullets." The Cossack was so stupid and stupid that he believed in these tales, and to check he shot at the "bride". Naturally, the Cossack killed her outright, but at least this Jewish girl did not become the wife of a Cossack. Probably, this Cossack heard enough stories about "Jewish witchcraft"; however, the psychology of the Cossacks for a European is even less accessible than the Jewish one.

Knowing about their fate in the hands of the Cossacks, the Jews rushed under the protection of the fortress walls, but even here they did not always manage to escape. Having learned that many Jews had fortified themselves in the city of Nemirov, Bogdan Khmelnytsky sent a Cossack detachment there - specifically for the extermination of the Jews. Knowing that it was not easy to take the fortified city, the Cossacks dressed their vanguard in Polish kunash and approached the walls with Polish banners. Whether the Jews decided that this Polish army was coming to their rescue, they opened the gates ... The massacre organized in this city by the Cossacks and local Russians in June 1648 claimed more than six thousand lives of innocent people.

It is known what kind of death the Nemirovsky rabbi Jehi el took: he was hiding with his mother in the cemetery when a certain local shoemaker found him and began to beat him with a club in an obvious desire to kill him. The old mother begged the shoemaker to kill her and spare her son, but the shoemaker first killed the rabbi in front of the mother, and then herself.

This is the story of a well-known, learned rabbi, who was also the head and teacher of the local epgiva. How many less famous people were killed in the same way, we know only approximately.



Two important patterns emerge from this story.  
ness.

First, neighbors kill neighbors. This is very strange, because even in cases of the most cruel national enmity and massacre, people personally known try to avoid participation in the bloodshed. A man can be the worst anti-Semite

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but the Jew, whom he personally knows, acquires for him some kind of personal, individual traits. He has already stood out from the crowd, from the vague mass of "enemies". Even if he is singled out for some bad features, he is still a person, and not an empty place; not an abstract "Christ seller", but Moisha Rabinovich from a neighboring street, a drinker and a rogue type ... And he sells diluted kvass. But that's no reason to kill him!

Always, when organizing a massacre, the rulers tried to prevent their neighbors from slaughtering their neighbors. Even the Armenian genocide in Turkey or the "crystal night" in Germany required the participation of those who did not personally know the victims. And then there are the neighbors. they slaughtered the neighbors, that's what is absolutely amazing.

Secondly, the Jews, apparently, believed in the help of the Poles. In many cases, it was not in vain that they believed: for the crown army and for the majority of the gentry, the Jews were, albeit strange, albeit not particularly pleasant, but subjects of the king. The crown army defended the Jews from the Cossacks, like all other victims of the rebels, on exactly the same grounds. In some cities, the Jews sat out together with the Poles and withstood several assaults (for example, in Chernigov). In the end, the Cossacks also slaughtered the gentry, and the Poles could not help but feel a certain commonality of fate.

But in the city of Tulchin, everything turned out differently, although the Poles and Jews swore an oath to each other that they would be faithful to each other and would hold out to the end. At first, they managed to fight back, and the Jews organized effective self-defense and the Cossacks suffered greatly from their firing from guns from the fortress walls (another my air kiss to Ivanov and other "experts" on the frail, incapable of fighting Jewry). And then the Cossacks offered the Poles a deal: they say, they will not touch the Catholics, on that they kiss the cross. Only let the Poles hand over to them the enemies of Christian humanity and their worst exploiters. The Poles agreed and secretly opened the gates.

The Cossacks began by robbing the Jews and giving them a choice - to be baptized or to die. I am pleased to report that not a single Jew flinched, and the Cossack rabble brutally massacred one and a half thousand people. I spare the readers the trouble of describing exactly how these Jews were killed.

With even greater pleasure I can report that in Tulchi, having finished with the Jews, the Cossacks began the massacre of Catholics. Gloom-

may, but justice... Did the Cossacks kiss the cross on the fact that the Poles would not be touched? But there are many signs that the Christianity of the Cossacks is purely external; it's like an ideology that explains why they "should" slaughter Jews and Catholics. from katoli

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kov in Tulchin, too, not a single person survived: the Cossacks killed even babies, pregnant women and priests.

The massacre continued throughout the summer and autumn of 1648. Even Jeremiah Vishnevetsky, "the horror of the Cossacks", was not able to stop them. Only when a new king, Jan Casimir, brother of Vladislav GU, was chosen, did the Cossacks stop and negotiations began. For the theme of our book, it is especially important that Jews were forbidden to live on the territory of Cossack Ukraine.

Jan Casimir allowed all Jews who converted to Christianity under the threat of death to convert back to Judaism. Forcibly baptized Jewish women ran away from their Cossack "husbands" and were taken back by their families.

Many Jews were sold into slavery by the Cossacks. Turkish Jews collected money and redeemed about twenty thousand slaves. Many of them returned home.

For a while, it could seem that life was returning to its normal course. Unfortunately, it only seemed that way.

#### AFTER 1648

In 1650, new hostilities began between the Cossacks and the Poles. Since 1654, Muscovy also got involved in this war. In 1655, Sweden started a war with Poland, and there was a moment when almost the entire territory of Poland was occupied by Swedish troops. This period received from the Poles the expressive name "Flood". In addition, the plague came ... In Krakow, Kalisz, Lublin, Poznan regions, up to half of the population died out. The Jews were even worse than others - they lived very closely, and it was dangerous to disperse throughout the country: enemy armies were walking everywhere.

At the same time, the Jews were strangers to everyone. The Poles treated the Jews better and more tolerantly than all the others - already as something familiar. But after all, the Polish army was the army of the Polish-Lithuanian Commonwealth. It was in no sense a Jewish army; she had absolutely no connection with the Jews, although she was ready to defend them as subjects of her king. Many communities suffered from "requisitions" which differed little from robbery, and even from outright robbery. The Swedish army also plundered the Poles, and only the lazy did not pull the defenseless Jews. In Ukraine, especially in the left-bank, eastern Ukraine that had gone to Muscovy, the horror of the Nemirov massacre constantly hung over the Jews.

Is it any wonder that many captives, ransomed in Turkey by fellow believers, did not want to return to Ukraine and settled in Turkey or left for the Netherlands?

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Jewish historians often write that one-tenth of the Jewish population survived at most. This is, to put it mildly, an exaggeration, but even more real figures are terrible: about five hundred thousand victims. At that time, about 18 million people lived in Poland, of which one and a half million were Jews. So every third person died. This is a monstrous figure of losses for ten years, from 1648 to 1658. All the more monstrous because these are losses not only of the civilian population, but also of the people who did not fight at all, did not declare war on anyone. The Jews were not at war with anyone, but everyone was at war with the Jews.

At the same time, in that part of Ukraine that went to Muscovy, all Jewish communities disappeared altogether. This part of Ukraine, to the delight of the Cossacks, became free from Jews.

The Jews remembered these events, and even today in synagogues they read prayers for the repose of the souls of the martyrs of the faith, who died at the hands of the Cossacks. Nathan Hannover from Zaslav, an eyewitness to the events, wrote a book about this, which was published in the 20th century in Russian and German.

All these disasters could not but leave an imprint on the life of the Jews, on their intellectual and spiritual level.

Before the cannons had time to fall silent, like a new disaster, Poland itself began to decline. Here we must immediately stipulate that the independence of the Jews from their environment is a very conditional value. The two greatest rises of Jewish life are directly related to the rise of their country of residence: Spain in the thirteenth and tenth centuries and Poland in the tenth] century. The 16th] century is sometimes called the "golden age" of Polish Jewry. But this is also the "golden age" of Poland itself. The 17th century exploded with a series of wars, the decline of the economy, the international significance of Poland and its culture. This affected the Jews most directly.

First, the pressure of society on the Jews increased. In many places, the gentry and city magistrates began to infringe on the rights and privileges of the Jews, giving clear preference to the Christians.

Only since that time there have been cases when Polish schoolchildren attacked defenseless Jews in droves, beat them up, and sometimes even broke into Jewish quarters. Pogroms organized by high school students were recorded in Lvov, Poznan, Vilna. There was even the term "schilergeld" - that is, special amounts of money collected by Jews and handed over to schoolchildren in order to pay them off. To avoid the "Schilergeloif", that is, the raid of schoolchildren. And they took the money! That's what's most amazing.

Is it possible to allow the elders not to know about the atrocities

youth, about "shilergeld" and other outrages? Of course not. Therefore, adult Poles had nothing against that

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what kind of "fun" and what kind of "income" of their dear boys. However, sometimes money was paid to school leaders, and they kept their students from outrages. Oh, nasty people, they didn't let the youth earn money!

Polish society throughout the 17th and 18th centuries seems to be grumbling through its teeth: "We ourselves are not enough ...". When something is missing, you want to cut costs at the expense of "strangers", this is natural. And in Poland, too much is beginning to be lacking, from bread to

calling.

Secondly, kahal management has become more stringent. Wars and disasters rarely lead to the complexity and flexibility of the system of government. In extreme conditions, they try to manage society simply and harshly, so that every action gives a simple and good result. predictable result.

The Polish government finally refuses to deal with a single Jew. It deals exclusively with the qahal, both when it comes to collecting taxes and when it comes to a misdemeanor or a crime committed by a Jew. The Kahals concentrate in their hands a frighteningly large power over each individual Jew. That is, on the one hand, except for the kahal, there is no one to intercede for the Jew - the Polish authorities almost officially declare that they don't give a damn about this Jew. On the other hand, the Jew becomes completely dependent on the qahal, on the benevolence of its leadership...

° This level of dependence is incomparably greater than that of a member of the community in Germany or among Sephardim. There, a Jew who has been offended by a community can freely change his place of residence, become a member of another community. The Polish Jew is practically attached to his place of residence. If the kahal does not order, he will not go anywhere, and no one will accept him anywhere else. By the 18th and 18th centuries, there are many Jewish complaints about the unfair distribution of taxes, about the cruelty committed against the poor, and so on. The Jews still hope for justice in the Polish court, but this court is no longer for them.

This rigid attachment to a place in the community is very reminiscent of the traditions of the Ancient East, the traditions of serfdom ... But not the traditions of the free European cities in which Western Jews lived.

Thirdly, the level of Jewish education is declining. In HU! century Talmudic science was widespread in all layers of the Jewish people. Now it is becoming the property of a narrow circle of scribes. The bulk of the Jews are too poor to study; the most elementary literacy is enough for them.

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A holy place is never empty, and during this period there is a sharp age there is no role for the grossest superstitions, wonder-workers-wizards appear

ri who heal from everything in the world with spells and a talisman-<sup>\*1</sup>

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mi. They called them "Baalshems", and I have a bad suspicion that they do not mention Baal in their own name.

There were many "moral" books that dealt with heaven, hell, angels and demons.

The role of the "secret science", Kabbalah, is also growing. "There is no country where the Jews would be so much engaged in Kabbalistic nonsense, devilry, talismans, spirit incantations, as in Poland." It is good that these words were spoken by Yechiel Halperin, a prominent Jewish scholar. A Minsk rabbi, already on the threshold of the 18th century, he wrote a serious historical book "The Order of Generations", in which he outlined the events of Jewish history from biblical times to 1696. Any goy who dared to assess the spiritual life of the Polish Jews in this way would certainly be accused of anti-Semitism. Yechiel Halperin finds it difficult to throw such an obvi

knowledge.

#### SOMETHING ABOUT LESSONS LEARNED

What else I would like to draw the reader's attention to: neither in the books of Ukrainian historians nor in modern textbooks is there any mention of Cossack atrocities against Jews. Absolutely. In the book of the classic of Ukrainian historiography, M. Hrushevsky, it is also written that "the peasantry killed or drove away the lords and Jewish tenants, robbed the lords' farmsteads and Catholic churches" [156, p. 136].

In modern Ukrainian textbooks, Jews in Ukraine are not mentioned at all. No way. Not in any context. 35 out of 380 pages of such a textbook are devoted to the "national liberation war" of 1648-1649 [157, p. 148-183]. Each battle with the "Polyaks" is described in detail - that is, with those subjects of the Polish king who remained faithful to the oath. Much attention is paid to the international policy of Bogdan Khmelnytsky and the creation of what the author of the textbook calls the "Ukrainian Cossack state" [157, p. 58-161], his personality and his childhood [157, p. 135-137]. A special place is given to depicting the delight of "the entire Ukrainian people" about the "victory over the Poles" [157, p. 155]. No massacre - not a word. Absolutely. About "the expulsion of the hated pandom" [157, p. 148] - please! About the capture of cities [157, p. 153-155] — please! But about the Jews in Ukraine, about their role in the economy and politics - not a single word.

Moreover, the modern Ukrainian schoolchild does not receive any information about what his ancestors made in shtetls and shtetls. And in general, there is nothing about the Jews in the textbook. Naver-

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Noe, they never existed, and therefore there was no massacre. Whether such a policy is reasonable is for the reader to judge. |

There is not a word in the story about the Haidamak movement either. about Jews. "On May 18, 1768, the rebels took Uman. In the city of Gai Damaks, they staged a terrible pogrom, killing about two thousand gentry, taverns, tenants, Uniate militiamen, and students of the Basilian school. The insurgents considered this outburst of popular anger to be a just retribution for their rottenness and miserable life" [157, p. 315].

Exactly! It's already more interesting - about innkeepers and about renting tors ... But absolutely fantastic information is reported elsewhere about who these tenants and managers were: it turns out that "it was especially difficult for the villagers of those villages that were leased or managed by small gentry" [157, p. 310]. What kind of Jews are there ... It seemed to you.

And the very fact of the massacre was almost imagined by the Poles: with great condemnation it is written about the surviving children of the governor of Uman Mladanovich, torn to pieces by the haidamaks: "60 years later, at the age of 77, Veronika wrote memoirs about the "Uman massacre, and her brother Pavel his conjectures so called "Uman massacre." In these conjectures, real events are intertwined with fictional pitiful stories generated in the Polish environment" [157, p. 316].

And the Jews cannot even imagine a pogrom - they simply did not exist in Ukraine.

I am pleased to report that in Polish history textbooks other information is given, and at least about it. of the Jewish tenants, the student gets an idea [138, p. 110].

Conclusions - |

1. Polish-Russian Jewry - of mixed, East-West origin. It is quite possible that there is even more Khazar blood in him than the blood of Western Jewry. There are a lot of Jews in the Commonwealth, up to 10% of the total population. This part of Jewry has a self-name - Ashkenazi.

2. The Kahal organization embraces all Polish-Russian Jewry and operates like a state within a state. A Jew is judged according to Jewish laws, he can live his whole life according to his own customs and among his own, he encountered Poles and Russians only purely formally, on business. Moreover, the Jews have nothing to do with the life of the Polish and Russian peoples, and their history does not intersect with the history of the countries in which they live.

3. Jews in the Commonwealth occupy a special socio-economic poverty. These people live in the countryside, but

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Their occupations are typically urban: handicraft and trade. Jews often become tenants of the estates of the Polish and Russian szlachta, because the szlachta themselves prefer not to run the household. For the habitats of the Jews, new terms have to be introduced -

"town" and "shtetl".

4. In the Orthodox lands of White and Little Rus', Jewish arenas also rent Orthodox churches. The Russian peasant does not deal with a Pole landowner or a Polonized Russian, but with a Jewish tenant. For the Orthodox Russian peasantry, the Jews are even worse exploiters-gentiles than according to the LYAKs.

As a result, the anger of the Cossacks in 1648 fell to a great extent on the Jews. The terrible massacre of 1648-1649 is very well remembered by both Jews and all of Poland. But in modern Ukraine, they try to hide these facts, including from the Ukrainians themselves.

5. In the second half of the 17th century - the beginning of the 18th century, the Commonwealth fell into decline - and Polish Jewry along with it.

## Chapter 6

### Jews and Muscovy

Everywhere blooming in every way

And ripening even in the fierce cold,

Jews are strange fruits:

They are juicier where the climate is worse. I. Huberman

### THE HERESY OF THE JUDIAHS

Note: all of the above applies only to South-Western Rus', the future Ukraine. So far there is not a single Jew in Novgorod, much less in Muscovy. F The spread of the heresy of the Judaizers is the first time that Jewish influence penetrated the north. Although, on the other hand, Jewish historians do not want to admit that it was Jewish influence. In general, this is how it all started with the fact that a certain "priest Alexy called himself Abraham, his wife Sarah and corrupted ... many spiritual and lay people." The Jew was, of course, to blame for these outrages - how could it be otherwise! This. there was a Kiev Jew, Skhariya, who came to Novgorod on business and there managed to cynically recruit the poor priest Alexy, yes

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right away with his wife. It is reported that Skhariya was recruiting together with five of his fellow believers, but who these five were - employees of Skhariya or other merchants, is unknown.

The poor Novgorod priests did not yet know how dangerous it was to argue with the Jews, and then the nasty Skharia "managed to seduce ... two priests, Dionysius and Alexy; assured them that the law of Moses is the only Divine one; that the story of the Sweetener is fictitious; that Christ has not yet been born; that it is not necessary to worship 'icons, etc.' [159, p. 121].

N.M. Karamzin believes, however, that the credibility of Skhariya's speeches was given by Kabbalah... "With her, science, captivating for the ignoramuses of the curious and glorious in the XNUMXth century... The Kabbalists boasted... that they know all the secrets of Nature, they can explain dreams, guess the future, command the Spirits. ..." [145, p. 121-122].

Interestingly, most Jewish scholars do not want to acknowledge the Jewish source of heresy. From the point of view of Yu.I. Gessen: "It is firmly established that neither in the planting of heresy nor in its further spread did the Jews take any part" [155, p. 8]. True, there is no argument.

Although if the Jew Skhariya nevertheless seduced the priests, then how is it, "no participation"?! Even as they accepted, Christo rodavtsy! Moreover, the modern Jewish Encyclopedia states: "The Judaizers did not recognize Jesus Christ as the Son of God... they taught that the Messiah had not yet appeared. ... they revered the Old Testament Saturday more than the "Resurrection of Christ" [160, p. 580]. 'So he got caught, this Skhariya.

,And then more fun. The heresy was very widespread in Novgorod - after all, "Novgorod heretics observed outward propriety, seemed to be humble fasters, zealous in the performance of all the duties of piety" [145, p. 122]. Accordingly, heretics came to be regarded as pious people, if not saints. And it turns out that not without reason.

When, after the capture of Novgorod, Ivan. W came to his acquisition, he was also completely fascinated by these two, DiOnisius and Alexius-Abraham. He was so fascinated that he took them both to Moscow and made archpriests of the Assumption and Archangel Cathedrals - the main cathedrals of the country, where the ashes of the Grand Dukes of Moscow, who were in the Kremlin, rested. "Aleksy won the Sovereign's special favor, had free access to him, by his secret teaching he seduced not only several major spiritual and state officials, but convinced the Grand Duke to elevate Archimandrite Zosima from his converts to heresy to the metropolitans — that is, to the head of the entire Russian Church. And besides, he turned Elena into heresy, not the Grand Duke's daughter-in-law, the widow of John the Younger and the mother of



[145, p. 123].

“At the Moscow court... astrology and magic were in fashion, along with the temptations of a pseudoscientific revision of the entire old, medieval worldview”, it was “freethinking, the temptations of enlightenment and the power of fashion” [161, p. 497]. But enlightenment proceeded, which is characteristic, under the banner of expectation.

“The rapid success and ease of this movement is striking. They are obviously explained by mutual interest” [10, p. 37]. and V.N. Toporov comes to the conclusion that “the Russian reader was interested in translations of Jewish religious texts” [141], p. 357]. As we can see, “the sharpness and liveliness of this contact is reminiscent of the one that arose in Kyiv in the tenth] century” [10, p. 37]. Why is it so? After all, now the Russian people, even in Muscovy, are not such neophytes.

The heresy was “discovered” by the new Archbishop of Novgorod, Gennady. Having collected a whole heap of evidence that a whole sect was operating here, Vladyka Gennady sent the relevant documents to Moscow, while he himself continued to investigate and denounce the heresy. In the end, in 1490, a whole church council was assembled, but even then the position of church hierarchs turned out to be very difficult: after all, the council was headed not by anyone, but by the newly installed Metropolitan Zosima, himself a Judaizer.

After listening to the accusatory speech of Gennady, the council proposed to execute the heretics. Indeed, after all, “these apostates slander Christ and the Mother of God, spit on crosses, call icons blockheads, gnaw them with their teeth, cast them into unclean places, do not believe in the Kingdom of Heaven or the Resurrection of the Dead, and, silent in the presence of zealous Christians, insolently corrupt weak” [145, p. 123]. For those times, do not demolish. would be their heads, these Judaizers.

But the Grand Duke Ivan III for some reason insisted on a less severe punishment: the curse of heresy and the imprisonment of heretics. One reason for Ivan's softness, which is actually completely uncharacteristic of him, is obvious: heresy has taken too deep roots in his immediate environment, including. number in his family to chop off the shoulder.

The second reason may be more subtle. It may very well be that Ivan III “did not oppose heresy for political reasons. With the help of Skhariya, he hoped to strengthen his influence in Lithuania, and in addition, he wanted to maintain the favor of influential Crimean Jews: “the prince and ruler of the Taman Peninsula, Zacharias de Gvizolfi, the Crimean Jew Khozy Kokos, who was close to Khan Mengli Giray” [162, p. 610]. If so, then it turns out that Ivan III was a politician more subtle, prudent and more mean than one should think. |

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After the council of 1490, Zosima wove a net for several more years, until he was finally caught. In 1494, the Grand Duke ordered him to quietly, without drawing attention to himself, go to the monastery.

But even after that, the heresy did not die! In 1498, the Judaizers even nearly seized power in the Church, when the protégé of this sect, Demetrius, the grandson of Ivan III, was crowned king. But then Ivan III changed his mind, gave the throne after all to the son of Sophia Paleologus, Vasily, and imprisoned Demetrius in prison, where the unfortunate young man soon died.

The heretics lost politically, and after the council of 1504, a disgusting medieval massacre began. Heretics were burned in bathhouses and in cages, imprisoned in stone sacks, lashed with whips and drowned... I don't want to list them all.

Some of the heretics fled from Muscovy to the Grand Duchy of Lithuania, where they were officially circumcised into Judaism. As if the Russian Orthodox Church could triumph. "So louder, music, play victory, we won, and the enemy is running, running, running ...". Directly on Gogol:

"The frightened Jew ran here with all his shoulder blades, as far as his thin, dry calves could bear. For a long time he ran without looking back between the Cossack encampment and then across the whole open field, although Taras did not chase him at all, thinking that it was unwise to take out his temper on the first person who turned up" [163, p. 287].

But, firstly, the consequences of the heresy of the Judaizers were felt for a long time to come. "Heresy was condemned; its preachers suffered, but the mood of criticism and skepticism they created with regard to dogma and church order did not die" [10, p. 37-38].

Secondly, it may very well be that. "A sharply negative attitude towards Judaism and Jews in Muscovite Rus', unknown there until the beginning of the 16th century," took place precisely after the story of the Jews" [145, p. 509].

Thirdly, the strength of the mine, so easily laid by the Jew Shariya, is striking. This amazing person, it seems, just buried his talent in the ground: for people like him, any intelligence will pave the way of life with gold bars! No, well, you show me at least one more intelligence agent who would recruit local agents with such incredible ease and so successfully ... Yes, what! What successful, what valuable shots! Clearly outstanding priests. They are so clever that the tsar, having arrived in Novgorod, immediately draws attention to them. Indirectly, through them, the tsar's entourage and almost the tsar himself are already recruited. Wow!

Skhariya has long been gone from Novgorod, the principality of Novgorod itself is gone, and the mine laid by Skhariya is still ticking! Yes, not only ticking, but also in 1504, that is, in thirty-four

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years after the arrival of Skhariya in Novgorod, the mine laid by him explodes.

Fourthly, the reaction of the Muscovites to the teachings of Skhariya is surprising: how easily they managed to turn them over, win them over to their side, instill doubt in the correctness of the dogmas of their church. As it is with Muller in "Seventeen Moments of Spring": "How cleverly I turned you over ... And without any of these things, heh heh heh..."

Here is this ease of falling into heresy, this whole strange story of how Russian people flee to Lithuania (that is, to Western Rus') and are baptized. .. that is, being circumcised into Judaism, leaves me with a feeling of painful, sometimes bitter bewilderment.

Indeed, what kind of priests are these who are so easy to convert—shake the Kabbalah in front of them, and they will run wherever they are told! And, finally, I do not really understand the actions of the Russian government and personally Ivan Sh.

If priests in Muscovy can become "humble fasters, zealous in the performance of all the duties of piety" only with the help of Jewish teachers, then Muscovy, of course, is sorry. But you can't despair! Ivan Sh is clearly wrong in starting to fight such a useful heresy.

Let's approach the issue from the point of view of the state. If a single Jew managed to make a lot of personal people out of a whole crowd of drunken ignorant priests, what should the state do?

Of course, it is necessary to bring as many Jews as possible into Muscovy, to lure them with high salaries, to give them lands and privileges... If only they would go and take them under their arms, begin to educate the Orthodox clergy! To have more good pons, at least for this.

Jews will not go kindly to Muscovy - it is necessary. start a war with the Grand Duchy of Lithuania, invade deep into its territory. The troops should be given the task of capturing as many Jews as possible, and the captured Jews should be tightly tied up, brought to Moscow, and placed there at the head of a special seminary, even a theological academy for priests!

By the way, I am almost not joking now: a self-respecting ruler should never miss a single chance to make his subjects smarter and more intelligent. .

But I think I can explain why the sect was such a success in Muscovy, why the preaching of the one and only Skhariya played such an enormous role in the intellectual life of Muscovy. To some extent, this also explains the reason for such popularity of the Jews in general... The fact is that Muscovy is an absolutely terrible province. A province both on the scale of the Slavic world and the whole world in general.

From Muscovy far to all centers of civilization. Muscovy is constantly dealing not with these same "centers", but with their

distant periphery, that is, also with the spiritual province. Not with Constantinople, but with Bulgaria and Ukraine. Not with France, but with Poland. Not with Cologne and Munich, but with the wild Germans of the Baltics. Not with Persia, but with Derbent.

Muscovites have a terrible shortage of any information about anything. Any information, opinions, judgments, ideas. An incredible lack of communication with any "not like that" person, the colossal value of any opportunity for at least someone to compare, compare, communicate.

Any information coming from the outside world is simply doomed to colossal attention, perhaps even excessive. Perhaps this book, this idea or this theory of a damned egg is not worth it, but in Muscovy they don't know that. There is nothing to compare with, no experience of criticism, no experience of evaluating what is happening. And more than that: any opinion that differs from the usual, any form of deviation from the standard, is received with enthusiasm precisely because it is new and unfamiliar. This is how provincial intellectuals in the USSR of the 1950s and 1960s sometimes threw away beautiful antique furniture in order to put in its place ugly, fragile and cheap - but "on the other hand" modern.

And one more thing... Not the worst people peck at foreignness in a bright candy wrapper. They are very naive, sometimes they don't understand why they are told this or that, they let them in on the secrets of Kabbalah or flatter their minds. But they are the most intellectually active, the most active members of their society. Those who want to escape from the stifling Muscovite province face a sad choice between Knowledge and the Motherland - after all, the Motherland does not appreciate its wise men at all, is not interested in their fate and does not help them in the least in their desire to learn something new. Moreover, it does not reward.

Let us remember these unfortunate Russian people who fled the country and became Jews in Western Rus'. The hour will come, and Muscovy will "avenge" them by placing the shtetl Jew in the same monstrous choice: between loyalty to his faith and the opportunity to study.

... How good it is that you and I, reader, live in the 20th] century, centuries after the heresy of the Judaizers, and even the Pale of Settlement!

#### POLITICS OF MOSCOW

As far back as the 15th century, Jewish merchants traveled freely to Muscovy, and Ivan GU was the first to forbid Jews from entering. It is unlikely that he knew very well who and what forbade. Here or later

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the heresy of the Judaizers, or another whim of a not quite normal king.

It is characteristic that for Western Rus' the Jews are quite familiar

my and actively used element: specific, but customary subjects of the Polish king. In 1550, King Sigiz Mund Augustus demanded that they be allowed free entry to Muscovy, and received from Ivan [U a magnificent answer: "Do not order the Zhid to travel in your states, we don't want to see any bad things in our states, but we want to so that God would give in my states my people were in silence without any embarrassment. And you, our brother, would not write to us about Zhidekh in advance" [145, p. 749].

And then the evil Hades didn't do anything: Russian people "were taken away from Christianity, and poisonous potions were brought to our lands, and many dirty tricks were done to our people." Scary, creepy! But it would be easier to believe in these horrors if the good Tsar Ivanushka, the most Orthodox sovereign in our entire history, brought at least some examples of "poisonous potions" imported into Muscovy in the winter by enemies of the Orthodox faith who cynically crucified Christ. Then there would be no price for his speeches! Well, let him not give the chemical composition of the "poison potions" with which "they" poison "us", but at least a couple of examples of poisoning of rivers, lakes, wells, streams ... well, at least tubs in one, taken separately house ! So after all, no ... In general, demagoguery, and then ONLY. |

According to J. Klier, typical Muscovite Judeophobia "combines fear for the unity of the Orthodox Church with growing xenophobia before the face of powerful forces that threatened the national existence of the Muscovite state" [6, p. 50]. It's hard to disagree after listening to a clever word.

It is known that during the Livonian War, during the capture of Polotsk in 1563, local Russian people began to complain to Ivan about "dashing deeds and oppression" from Jews - tenants and managers of local magnates. Ivan allegedly ordered all Jews to be baptized immediately. They refused, and 300 Jews were drowned in the Dvina - right there, in front of Ivan.

Interestingly, this story is not considered genuine and is not even mentioned in their books by Yu.T. Gessen and S.M. Dubnov - Russian historians of Jewish origin. But "on the other hand" is mentioned (of course!) by Mr. Diamond, "Essay ..." and the authors of "Lechaim". This leads one to think, but not about the authenticity of the history of 1563 itself (all the more, it is very much in the spirit of Ivan GU), but rather about the peculiarities of its perception by different groups of Jews. The suspicion involuntarily arises that the actions of the Muscovites are so unpleasant to the Russified Jews of the 19th century that they would rather

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the "case" itself is called into question than it will be discussed.

Under Dmitri [Ivanovich, who is stubbornly called the False Dmitry, [the Jews appeared together with other people from Western Rus'. They shared the common fate of the Western Russians, who were exterminated during the pogrom on September 17, 1606. Differences

no one did it on a national basis, all those who came with the "imposter" were in the eyes of the Muscovites "Poles" or "Poles". In a fit of uterine xenophobia, brutalized Muscovites slaughtered all those who were not their own.

It was officially announced about False Dmitry P that he was "born Zhidovin", and that his entourage was full of heretics and "god-killing Jews". It is still unknown if this is true. He was an educated man, he read books in several languages, including Hebrew; and we already know that in Muscovy and its successors any intelligent and learned person is often declared a Jew. Moreover, it is not very clear what exactly the government is doing in Moscow: telling the bitter truth about a man claiming the throne, or awakening the darkest xenophobia in its subjects so that everyone hates False Dmitry.

After the Troubles, the Polish-Lithuanian people were somewhat limited in their rights. For example, for some time they were forbidden to travel to Moscow with goods. But even here there is no exceptional position of the Jews - Muscovy separates itself from Western Rus' and takes petty revenge on it, nothing more.

It was the Jews that were mentioned in the treaties only once, in the peace treaty of 1618: in the army of Prince Vladislav, who invaded Muscovy after the first of the Romanovs was installed on the throne in 1612, there were quite a few Jews. As you can see, when Western Rus' clashes with its terrible northeastern "sister" - Muscovy, the Jews every time participate in hostilities. Maybe these wars also have some meaning for them? And, as you can see, there are no signs of discrimination against the Jews by Western Russian people.

Neither in the texts of other international treaties, nor in the legislation of Muscovy there is the slightest sign of discrimination against Jews. It seems that there was some kind of decree, because under Fyodor Alekseevich "which Jews will henceforth come with goods hidden to Moscow", their goods are not accepted at customs, because "Jews with goods and without goods from Smolensk are not ordered to pass » [164, p. 330]. But the same Jewish Encyclopedia notes that "practice did not correspond ... to this theoretical rule." |

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In 1638, there was an incident almost in the spirit of the God-fearing Tsar Ivanushka: when the king of the Commonwealth sent his

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his Jewish sales agent to conduct trade negotiations, and he was answered in this way: that the Jews "have never been in Russia, and Christians have no communication with them."

And it's true they didn't have it, because there wasn't a single Jew in Muscovy. Here, during the Ukrainian war, the Muscovite troops, willy-nilly, but had "messages" with them. It would be better if they didn't...

In Mogilev, Colonel Poklonsky ordered the Jews to get out of the city, and he wanted to divide their houses between the magistrate Mogilev and the Muscovite authorities. The Jews pulled, pulled... They hoped that the troops of the Commonwealth would recapture the city from the Muscovites. But when the rumor got around that the Poles were approaching, Colonel Poklonsky ordered the Jews to get out of the city. As soon as they carried out the order, the Russian soldiers attacked them and stabbed them with bayonets and cut down with sabers everyone who did not have time to escape. The property of the Jews was (of course!) plundered.

When the Muscovites approached Vilna, most of the Jews fled the city in advance - there was little chance that the garrison would fight back, and no one wanted to fall into the hands of the Muscovites. The intuition did not let the Jews down: not having time to enter the city, the Muscovites staged a Jewish pogrom, and all the survivors were kicked out anyway. That the property was stolen, I'm not talking about it, it's obvious. |

But on the whole, the Jews in the territories where the army of Muscovites roamed suffered comparatively little. Mogilev and Vilna are two extreme examples. Indeed, for the archers or soldiers of the Reiters regiments, the Jews were not real people whom they had reason to hate, but rather some kind of exotic phenomenon, and, moreover, seen for the first time. A spiritually bad, rotten person could probably have a desire to rob someone: since "they" crucified Christ, then they, probably, can be offended. It seems that you are not robbing people, but, as it were, you are taking revenge for the desecrated Christ. But all this is also pure theory, but there is no hatred. And many communities did not see resentment from Muscovites at all, unlike the inhabitants of the current Ukraine

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There were no Jews left in Russian Ukraine at all - if someone survived the hard times of 1648-1649, then local Russians killed them when Muscovite troops entered the territory. And if the Jews miraculously survived, then the Muscovites themselves drove them away so that there would be no enemies of Christ in their state. But during this time, between 1654 and 1667, there was either one protracted war, or a whole series of wars, smoothly flowing one into another. |

On the other hand, the Muscovite army many times faced with crosses, conducting military operations as part of

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Polish-Lithuanian-Russian army. There were cases when the civilian population was taken deep into Muscovy, including Jews. According to Yu.I. Gessen, "they were treated no worse than other prisoners."

After the Andrusov Peace, many prisoners were offered to stay in Muscovy. Let's not forget that the lack of information inevitably had to turn into another hunger: personnel. In Muscovy, there is always a shortage of qualified officials, officers, specialists, and they are constantly ready to attract people from abroad: if only they are suitable. During the years of the Ukrainian war

We exiled many Polish prisoners far away, to Siberia, so that they would not run back. But here, too, these prisoners were used in the army, for administrative service, and so on.

As a striking example: the founder of the Krasny Yar prison, modern Krasnoyarsk, is a Russian from Western Rus', Andrey Dubensky. A prisoner of the war with Vladislav in 1618, exiled to Tobolsk, then to Yeniseisk. It was this man who conducted reconnaissance in 1626, chose a place for the future fortress, and in 1628 came to Krasny Yar with a detachment of 300 Cossacks and founded the city. This is by no means the only case when prisoners of the Ukrainian war rise very high in Muscovite society and occupy a prestigious position in it.

So, in 1667, many were offered to stay in Moscow, including many Jews. Some of them accepted the offer, then converted to Christianity and became the founders of Russian noble families [165, p. 9-10].

And other baptized Jews settled on the Don, in the village of Starocherkasskaya, and several Cossack surnames came from them. And the Judaizers who fled from Muscovy, who later were circumcised into Judaism, and these converts of 1667, future Cossacks, are also an air kiss to Dr. Goebbels and his modern lovers, readers of the Library of the Russian Anti-Semite. Well, the Jews, of course, cherish the myth of their "race".

So, as we see, there was no certainty in Jewish politics: then they went to Moscow. they don't let you in with goods, they drive you out of the newly occupied territory, then they allow you to establish noble families. "Contradictory orders indicate that the government of Mikhail Fedorovich did not pursue a principled policy towards the Jews" [165, p. 611]. A very fair opinion, to which I will add only one thing: the government of Mikhail Fedorovich, and indeed of all the first Romanovs, does not know the Jews, and does not really want to know them. Well, there are some... And only. Essentially, both the faith of the Jews and their behavior are unknown. In addition, Jewish politics is simply completely irrelevant in a country where there is no Jewish

population.

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Another source of replenishment of Muscovite Jews is the Kukuy settlement. In the late 1660s, the Englishman Collins wrote that "Jews have recently multiplied in Moscow and at the court", because they are helped and patronized by a Jewish court physician [159, p. 330]. There are references to specific Jewish surnames. I have no data on whether there were "real" Jews on Kukuy, that is, people who adhered to the Jewish law, ate kosher food and went to the synagogue. It seems that there was no synagogue in Kukuy. Collins' testimony becomes quite understandable in one case - when it comes to conversions.

There were a lot of conversions on Kukui, because they went to Russia mainly from complete hopelessness (and hopelessness among the restless



conversions occurred much more often than among the goyim). Or the forgotten little heads rode, trying to hide away from civilization. Either from the police, or from the kahal, or simply from shame - it's all the same to hide, right?

Kukuy, like any similar place (for example, the colonial army of the East India Company or the pirate republic on the island of Tortuga), is generally a classic case of an incredible mixture of the most diverse people. On Kukuy, at the same table in the Motley Kobchik tavern, a descendant of Scottish kings, a convert from the south of France, a Lutheran priest from Hamburg, and a pirate of the Indian Ocean who escaped from his own gallows, in which three European and five native peoples mix together, can peacefully puff on pipes. . These subtleties were well distinguished by the inhabitants of Kukuy themselves, but they could well have been overlooked by the Russians. For them, even the differences between different Jewish peoples were not very important, and the Scots, Dutch, Swiss, French and Danes mixed into a single pile of "Germans".

For the era preceding Peter the Great, and for the era of Peter the Great, one can confidently speak of the Jewish origin of a number of major, well-known figures. The Jewish origin of Franz Lefort was often spoken of. Quite definitely Jews were vice-chancellor Pyotr Shafirov and Anton Devier, the first general police chief of St. Petersburg and Menshikov's son-in-law, the head of the secret investigation Vivier, and even Peter's favorite buffoon, Acosta.

Shafirov's cousins, Abram and Isaak Veselovsky, were also very close to the court. Whether these two were baptized or Acosta's religion is unknown to me. A letter from Peter to Abram Veselovsky has been preserved: "It makes absolutely no difference to me whether a person is baptized or circumcised, so that only he knows his business and is distinguished by decency." In favor of the fact that the Veselovskys were not baptized, but circumcised, their names are also said: at baptism, after all, the names were given according to the holy calendar, Christian.

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But the fact that all the rest are crosses can be said for sure. Moreover, people with French surnames Lefort, Devier or Vivier were not baptized in Russia at all. These are Jews from Western Europe, descendants of the Sephardim. Polish-Russian Jews under Peter are represented only by Shafirov, and even he is a cross in the second generation.

We have to state the fact that at the beginning of the 18th century there were no Jews in the Russian Empire, the direct successor of Muscovy. There is a thin stream of Jewish conversions flowing from abroad. To these Jews, as well as to individual converts from Polish Russian Jews, Muscovy is ready to grant the full right to assimilate into the Russian people, including in the ranks of the highest nobility (the children and grandchildren of Shafirov and Devier entered many surnames of the highest Russian nobility).

But this is all politics in relation to converts, not Jews. In relation to the Kevrei - to the Ashkenazi Jews as a special people

du, Jews, as people of a special religion and a special civilization, in Muscovy there is no definite policy. This applies to both the Jews of Poland and Western Rus', and European Jews. For Muscovy, they seem to be non-existent.

conclusions

1. Muscovy is the only Russian country in which the Jews are poorly known. The Great Russians are the only Slavic people who have no experience of dealing with Jews.

2. Because of its isolation and the informational hunger caused by it, Muscovy is very easily amenable to any propaganda.

3. In Muscovy there is absolutely no definite policy towards the Jews. For the government of Muscovy, they do not seem to exist. |

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## CONCLUSION

Reader, are you still not stunned by the abundance of Jews showered on you? Personally, I'm stunned. And not only that, there are millions of Jews, and, moreover, of different skin colors, who lived in different countries and at different times ... After all, it is still impossible to say for sure about them whether he exists or not. And if it exists, then in what capacity, is it a real person or a literary character? Or a virtual character of some political event?

Some of the Jews seem to have been dealt with, and they slightly materialized for us. It became possible to separate the truth from the very frank you thought, at least some paths to the mysterious Jewish world appeared. But let's be frank: we've only scratched the surface, and for one Jewish riddle that was discussed, there are five that I didn't even mention.

Indeed: is there a sect that uses the blood of Christian babies for its rituals? Did Yakov Brafman write the truth about the World Kahal, which coordinates the life of all Jews throughout the world? What mysterious books, written long before the birth of Christ, are kept in Ethiopia? What mysterious things did Ivan Efremov know and most likely take with him to the grave?

Perhaps someday I will take up these fascinating and mysterious subjects. But most likely, it's all gone. The Jewish theme permeates the consciousness of a person and can simply suck it up like a sponge.

Here is the third day, buying milk, I told a friend

saleswoman literally the following: "Oh! Well, is it really fresh for you? It wasn't a game; This is how I "ate". Perhaps it would be wiser to interrupt the study of Jewish topics and turn to things no less fascinating: the mythology of modern Russia, for example, the mysteries of the 18th century or the mysteries of the Russian emigration. By studying these

topics, at least, you will not begin to express yourself with an accent.

But here's what I didn't say a word about in this book: about how the Jews lived in the Russian Empire and in the USSR. The numerous Jews of Poland and Western Rus', the Yiddish-speaking Ashkenazi people, after the divisions of the Commonwealth at the end of the 18th century, became the new people of the vast Russian Empire. Then, more than 200 years ago, Jewish Russia arose - a Jewish country within Russia. This is the same country as Armenia, Latvia or Moldova, no worse than any of them. This is a country with its own people, language and culture, with its own special historical destiny.

The life of this country is associated with no less, and, perhaps, more mysteries, stereotypes and myths than with the Jews of other European countries. And for us, living Russians, this country and its history are even more relevant - it is here that the roots of modern Russian-Jewish problems lie.

When two peoples suddenly, despite their own desire and not even really understanding what is happening, turn out to be not just neighbors, but residents of the same state, they willy-nilly are forced to communicate with each other, learn to understand each other, somehow adapt to each other. to a friend, after all. Some kind of relationship is established, some ideas about each other are formed - sometimes fair, and sometimes not very. What is true in these ideas, and what is generated by prejudice, fear, ignorance, just erroneous interpretations? We have already talked about "Jewish stereotypes" in this book, but there are also "Russian stereotypes" and we should also talk about them.

How did Russian-Jewish relations develop, and, no less important, why did they develop this way and not otherwise? What predetermined the path that the history of these two peoples took? What was inevitable in this story, and what depended on specific people who made the right or wrong choice? And what choice do you make now?

I will try to give answers to these questions in the second volume of this book, which I dedicated to Jewish Russia, its people, its incredibly tragic and fascinating

stories.

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We started back in Russia.

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